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MAY 24 1985

Age of innocence is over, says Boesak

Keith Knight

NIAGARA FALLS, Ont. — Dr. Allan Boesak says that the West can no longer hide from the cruel realities of worldwide poverty. "The age of innocence is over," he told about 100 church economists at a meeting of the Ecumenical Development Cooperative Society (EDCS).

"Large parts of the world don't even have the most basic necessities. Some 500,000 children die yearly of a simple lack of food," he said. Boesak then indicated that the United States uses more fertilizer on lawns and golf courses than Japan uses in its entire agriculture program.

The Coloured leader from South Africa said that there is anger and disillusionment. "People in Asia say: 'Development isn't our word; it was coined by the West.' Many Third World governments find themselves captives to multinational corporations. Development is a tag; the ideology of developmentalism — power — remains a reality and the power remains with the First World (West) structures."

Boesak pleaded for a fair chance for the poorer nations of the world to attain sufficient strength so that they could determine their own future.

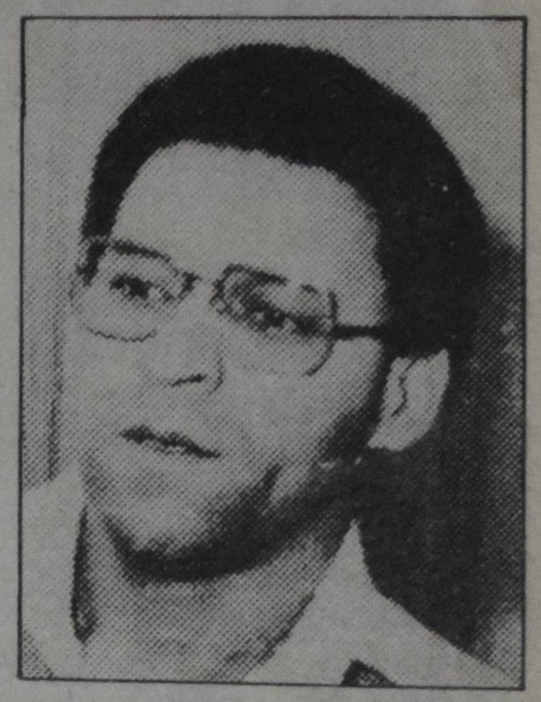
Poverty is not blessed

He launched into a discourse on the biblical, Reformed view of poverty, quoting from Abraham Kuyper and proudly reflecting his Dutch roots (he studied at Kampen).

"The proclamation of the Word is the proclamation of the life of Jesus Christ — a life of action. We must get our biblical priorities straight. One reason why the church is so afraid to act in the world is because 'activism' seems to be such a sin. We do not know how to base that upon the Bible. The Bible is too political, too action-oriented for us and we can't handle that," Boesak said.

He pointed out that the Bible does not speak of poverty, but of the poor. "Blessed are the poor." "The Bible is interested, not in an ideology, but in people. We are confronted with people who are created in the image of the living God who look us in the eye and cry out for help."

"Jesus' ministry was one of good news to the poor, certainly not that being poor is being more spiritual. God has taken up the cause of the poor and made it His own. We must help the poor. We have no other message because there is no other God. It is no longer possible to simply speak the Word; we must act out of that Word."



Allan Boesak

The cost of helping

He spoke of the blatant wealth of the West and the American preoccupation with militarization. There is a direct relationship between growing militarization in the world and increasing underdevelopment, he said.

Continued on page 5 ...

Calvinist Contact

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May 24, 1985
40th year of publication,
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Public insurance costs B.C. motorists millions

VANCOUVER, BC (Fraser Institute) — Direct and hidden costs of monopoly power which have been given to the Insurance Corporation of British Columbia are costing British Columbia motorists more than $74 million per year. This result arises directly from the fact that ICBC faces no competitors in the supply of automobile insurance, according to a study by Herbert Grubel, Professor of Economics at Simon Fraser University.

The study provides an examination of the comparative costs of automobile insurance in British Columbia and in provinces served by the private sector insurers as well as an analysis of the "hidden costs" which are involved in the operations of ICBC.

Grubel notes that "while many people had high expectations of the savings that would arise from economies of scale, simplification of legal procedures eliminating the duplication of services and competition amongst alternative suppliers of insurance, they have not been realized because of the unexpected cost increasing effects of public monopolies." Grubel points out, "The cost control problem of ICBC is increasingly recognized as a general feature of public monopolies."

According to Grubel, the ICBC is merely exhibiting the well-identified characteristics of public monopolies which have the power to adjust their premiums to meet their costs. "The problem," says Grubel, "is that they lack the competitive pressure that keeps costs under control."

Continued on page 5 ...

Jews used to live in Schermbeck

NEW YORK, NY (ADL) — The disappearance during the Holocaust of the Jews of the small West German town of Schermbeck left a void that their Christian neighbours are now just beginning to confront. It is a unique attempt to recall and resurrect the town's Jewish past.

Rev. Wolfgang Bornebusch, pastor of the Evangelisch Kirchengemeinde, a Protestant church in Schermbeck, described the unique project this week to a group of Christian educators assembled for a meeting on Holocaust education.

Rev. Bornebusch said that the search into the past had to be undertaken because the disappearance of Schermbeck's Jews in the death camps left their neighbours with feelings of guilt and shame.

Our neighbours were Jews

He explained the search as a Christian undertaking and said that the idea for the spiritual rebirth of the West German town's Jewish community was inspired by a chance remark in 1979 following a sermon he delivered on the subject of "Jews-Christians." After the service, a woman of the congregation came up to him and said, "Herr Pastor, as a child I ate Matzoh. Our neighbours were Jews."

This chance remark, he said, made him realize that Jews had lived in the town, and he added:

"They lived door to door with the very people who meet week after week in my church. The children sat together in the same school, the adults did business together, celebrated together. My parishioners could have been among those who threw stones through the windows of their Jewish neighbours. I decided that an important part of the 'Jews-Christians' series was the history of the Jewish community."

Information was gathered

It was hard work, he said. A woman from one of Schermbeck's oldest Catholic families who was studying history aided him. He began to question older people about what they could remember.

Continued on page 4 ...

PENTECOST

(See page 10)

Thinkbit

Someone wrote about a school inspector in his region: "He is a self-made man, and he worships his creator."

From an Alberta paper

Procter & Gamble's bedeviled logo to be phased out

Henry de Jong

The Procter and Gamble Company has announced that it will phase out its 103-year-old trademark with moon and stars on all packages of its products, ranging from soaps to diapers.

P & G hopes that eliminating the logo on its products will bring back customers who were frightened away by a five year running campaign of slander linking P & G to Satan worship (see C.C., March 15). P & G has fought back with information packages, toll free telephone messages and even with libel suits, but to little avail.

The company plans to continue using the trademark on its corporate letterheads and publications for the sake of tradition.

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Editorial

From Rome to Amsterdam — downhill?

Something about the reception of the Pope in The Netherlands indicates that Dutch society is healthy and vigorous, and something says that it is ugly and sick.

The healthy part is that people and leaders alike are openly critical of the autocratic rule from Rome. As Dutch Prime Minister Ruud Lubbers, himself a Catholic, said, "The word 'Rome' makes people uneasy, if not downright suspicious." Dutch Catholics, like their protestant counterparts, are fairly intolerant of spiritual leaders lording it over them.

Another positive sign is that the Dutch are not overly sidetracked by the fact that the pontiff is a charming man. We Canadians are more gullible that way. The emphasis in Holland seems to be on political issues and direction of church life. What the Pope did and said in Latin America some years ago cuts more ice in Holland than it did in Canada last year.

But there is also a disturbing element in the reception that is more an indictment against the Dutch than it is against the Pope. When hundreds of youth shout "Kill the Pope," make obscene gestures or throw objects at the pontiff's vehicle, the country has reason to be embarrassed by this open display of hatred and anarchism.

In the past decades there has been a development in Dutch society towards a disregard for any form of authority. The police, afraid to assert themselves, overlook all kinds of traffic violations. Kids address their parents by their first name. The concept of "office," which gives legitimacy to leadership, is hardly understood anymore. The result of this can only be lawlessness.

For centuries The Netherlands has had the reputation of being a country of hardworking, honest and conscientious people — a haven of freedom. Let's hope that in the future it does not become known as the moral armpit of Europe.

Checking out the quantity of Canadian mercy

Six Afghans, five of whom had been on a hunger strike at New Tokyo International Airport, have been allowed to enter Canada as refugees. The permission to let them enter demonstrates once again that Canada is not without heart. Our government does care about the plight of those who fall victim to oppression.

But, lest we become complacent, we would do well to keep the matter of help for refugees in perspective. It was not easy for the six Afghans to gain admittance to Canada. They had to risk their health and life by stopping to eat so that, by exploiting the public media, they could twist the arm of Canadian authorities.

It's unfortunate that various officers of the department do not have more authority at the local level to immediately accommodate people who are obviously in great need. It's too bad that a bureaucratic machine needs to be shocked into motion by acts of extreme desperation.

It was noble

The case of the six Afghans brings to mind a situation of need from the past. About 60 years ago there were 200,000 refugee children spread throughout Asia Minor, after the deportation and massacre of thousands of Armenians. (Remember the group of people who caused a bomb scare on the Toronto Transit system earlier this year? They were Armenian extremists who still want to draw attention to the horrible acts of cruelty performed by the Turkish Sultan in the late 19th century and by the Young Turks in the early 20th century.

Canada accepted a hundred Armenian children in 1922, and another hundred later on. Professor Abella, author of *None is Too Many,* wrote in connection with the acceptance of the first hundred children: "It was noble for the hundred who were accepted. It was ignoble for the thousands who weren't."

That comment pretty much sums up the immigration policy of Canada. In past years, Canada has been quite selective in who was admitted and who was not. At present, a Parliamentary Committee report advises that we should admit especially "people who bring with them investment capital which they will use to create new jobs and export potential, *self*-supporting retirees, selected workers who fill gaps in our labour force, self-employed immigrants." In addition to these, consideration should be given to refugees, especially to family reunification cases. But the latter recommendation sounds more like an afterthought than a priority.

The question is not whether there are examples of Canadian hospitality when it comes to accepting refugees. It must be said to Canada's credit that Latin American refugees have an easier time of finding refuge in Canada than in the US. At the same time there are in Canada 20,000 refugee claimants in limbo, waiting for the government to decide their fate (Hansard, May 10). It would be better if Canada had a policy in place that would ask Immigration *to fill* a fairly hefty quota of refugees every year (refugees, like the poor will always be with us, it seems). Encouraging private sponsorships with matching government funds, as with the Vietnamese boat people, would be another excellent policy.

Canada cannot solve all the world's problems of poverty and dispossession. But it certainly has been given the room to be a haven of refuge.

Letters

Wasp view of World War II?

In two recent C.C.s several comments were made in connection with World War II. I wish to comment on three statements which, in my opinion, block the road to the truth or at least are obstacles on that road.

Bernard Zylstra (CC., April 26, p.4) wrote, "May 5, 1945 — Our century's most important date." The editor wrote on May 3, p. 2: "On May 5, we celebrate the end of that terrible conflict." Both gentlemen act as if dates for Dutch history are valid for the rest of the world. The Germans did not officially surrender to the Allies until May 8. For peculiarly Russian reasons the USSR made it May 9.

The surrender was the end of the war in Europe, but not in Asia. The limited perspective of both gentlemen is here evident as well. History is still viewed from a "WASP" perspective. Two tiny examples of the misuse of historical data.

Furthermore, Zylstra's article contains a number of sweeping statements. If Zylstra had read some British Church History (Bede, for example) he would have known that Christianity existed in Britain before the fall of Rome. Or again, between the Napoleonic war and the unification of Germany are several decades (or perhaps a century if one takes the Weimar republic as the start of a real unified Germany).

Sweeping statements or inadequate data are misleading and do not contribute to the truth. Such misleading information was also evident in Tuyl's "Persoverzicht" of April 26, p.18.

No, Mr. Tuyl, the cemetary (sic) Reagan visited was NOT an SS cemetary (sic). It was a military cemetary (sic) which included a number of graves for killed SS. However much I dislike Reagan's policies, in his speech at the cemetary (sic) Reagan made a point which no Christian may ignore: forgiveness. Tuyl's harangue was totally devoid of that idea. Pity the parson.

Three tiny examples, three further obstacles on the road of truth. If we misshape truth, we are liable to have a misshapen view of THE TRUTH.

Bert den Boggende,
Hamilton, Ont.

Response

Your statement that using the May 5

Longer Letter

Bread on the water

L.R. Grol

It was in Holland before the last war that I knew Mrs. X. She was not exactly rich but somehow always managed to give something to the poor who came to her door, a cup of soup, a plain sandwich and a much needed piece of clothing.

Her husband and children sometimes grumbled: "Oh mom, why did you give my sweater or shirt away, I could still wear it." Mrs. X would smile and tease: "Remember when you wore it last? This piece was just what was needed. You have enough. We all have."

And when her husband in exasperation cried out: "Yes, but why, why do you have to feed them all the time and give these things away? We are not that rich," she'd say calmly, "For Christ sake. We have enough and can share."

Then came the war, and food soon became scarce, as did other things like shoes, clothing and wood to keep the fires going. Everybody traded what they had. But Mrs. X and her family could go only so far, for they'd given away so much before the war. Now their clothes were threadbare and they lacked food. And now Mrs. X traded her heirlooms and other things dear to her heart.

But there came a time that she had no more. Christmas 1944 was the worst ever. Indeed it looked bleak. The day before Christmas one of her former unpaying guest came at her door. He beamed at her and thrust a parcel into her arms. "Merry Christmas to you, that's for all you've done for me and my family."

Before she could thank him he was gone. When they opened the parcel they found some butter, bread and chicken. Speechlessly they looked at it, a treasure in those days when meat and butter cost a small fortune on the black market. They hadn't seen butter for a long time, as for a chicken, they had only dared to dream of it. The children gasped: "Why, he could have made a bundle with this. Why would he do it?"

Then Mrs. X said softly: "I guess, for Christ's sake."

Lini Grol is a writer of stories and a scissor cut-out artist living in Fonthill, Ont.

New songs are good for the soul

I find it very discouraging that Rev. De Bolster (Pastoral Pondering, April 26) has taken such a negative view of the variety of songbooks in the CRC. I think the proliferation of new songs is important for two reasons: for the upbuilding of the church itself, and as a joyous witness to visitors!

Garment of praise

In the first case it has always been a vital part of any renewal to have new songs. Martin Luther and John and Charles Wesley stand witness to this. Like the sermon, songs that we sing during Sunday worship leave us with a message that we try to integrate into our lives during the week ahead.

Many new songs can go a long way towards helping us to sing more throughout the week. Often there is something "addictive" about a new song, something that will not leave us, and we want to sing it again and again.

Many people can testify of God's working through praise-songs, how when they felt consumed with pain and anxiety, or self-pity, that large doses of singing were instrumental in keeping their minds on God. These songs kept them thinking on "whatever is pure, whatever is lovely" (Phil 4:8), so that they were not overwhelmed by their problems. We are called upon to "put on the garment of praise for the spirit of heaviness" (Isaiah 61:3).

Long on tradition

And now for the second point. While I agree with Rev. De Bolster on the importance of tradition (and culture) for who we are and the continuity and unity that it brings, I find that as far as singing goes the CRC has often taken tradition a long mile too far. By adhering to inflexible tradition in worship many a congregation holds little appeal for their own youth, or that of the surrounding community.

Paul says, "I have become all things to all men so that by all possible means I might save some" (1 Cor. 9). Some of the new songs lend themselves to hand-clapping, raising our hands, liturgical dance, guitar and other instruments. These are all scripturally based (Psalms, etc.) aids to worship, which can contribute to an upbuilding Sunday service.

So then, let us keep our traditions, but at times shed them for the sake of the gospel. Let us be truly Reformed, but not in an overly traditional way. Let us not be afraid to broaden our appeal to outsiders.

Dean McRae,
Langley, BC

Unfair is unfair

I don't believe it's possible to settle the conflicting arguments about Nicaragua via *Calvinist Contact's* letter column. Nonetheless, I do want to protest Melle Huizinga's cavalier dismissal of Humberto Belli as the equivalent of an Ernst Zundel (who claims that the holocaust did not happen) (C.C., April 19). Bill Van Dyk's suggestion that I might favour the dictatorship of Somoza because I am critical of the Sandinistas (C.C., April 26) is unfair and not deserving of any further comment.

Harry Antonides,
Willowdale, Ont.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.
Letters maybe abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

date is to suggest that "dates for Dutch history are valid for the rest of the world," is not correct. Montgomery accepted the surrender of German forces in northern Germany, Holland, Denmark and Schleswig-Holstein on May 5, 1945. This, in effect, ended the whole war with Germany. The official document was signed on May 7, and not on May 8 as you suggested. A second ceremony with the Russians followed a few days later.

But you are right in pointing out that Japan surrendered later. Thus we are guilty of some WASPishness.

You made some excellent observations, Mr. den Boggende. Too bad you went for the overkill in your last sentence. Should we now conclude from your misspelling of 'cemetery' that if we misshape words, we are liable to have a misshapen view of THE WORD?
Editor

Brevity is the soul of encouragement

We enjoyed reading about your trip to Holland. Of special interest to us was your staying in a "zomerhuisje." We like reading C.C. very much. May God bless you in your work.

Jessica Rekker,
Bowmanville, Ont.

Enjoyed reading your article "North-East Holland in two weeks." You and your family must have been tired out coming home. I am looking forward to your "so much more to tell." I agree that the country is beautiful. But I don't feel at home with the people anymore.

Anne Posthumus,
Brampton, Ont.

Now that I have subscribed to C.C. again, here I am already with a new subscriber. Not altogether new, but she did not know why she did not get C.C. anymore. Somebody told her it must be that she did not pay time. If that is the reason, she is very sorry. Nevertheless, she wants it back. I will enclose a cheque of $22.50 for one year subscription to *Calvinist Contact*.

Jane Tinga,
Edmonton, Alta.

Thank you for your continuing Christian perspective expressed through your journal.

Carolyn DeBruyne,
Union, Ont.

Ha, ha, hallelujah

I enjoyed Bob De Moor's article on Humour in the Bible.

At a time when we seem to make our Christian faith into such a heavy theological discussion, it's refreshing to take a simpler and more light-hearted approach.

After all, we're talking about a real person — Jesus Christ — who saves sinners! And like our earthly loved ones He too isn't interested in our theological mumblings.

Let's keep on laughing then. Hallelujah!

Bob Wierdsma,
Willowdale, Ont.

Pontius' Puddle

HEY, PONTIUS. I JUST GOT A GREAT NEW INSIGHT WHILE I WAS READING MY BIBLE--
ROWRF
WHEN YOU WANT TO GUARD A CLOSED MIND, DOGMAS MAKE GREAT PETS!
EEYIKES!
PAT PAT

Society

Should pornography be outlawed?

Reflection on the Fraser Report on pornography and prostitution

Kathy Vandergrift

Women bound and gagged; beaten; raped and smiling at the same time. Women as passive sex objects and men finding sexual pleasure through domination, humiliation, and torture. These are common images in the magazines and films known as pornography.

There is general agreement about several trends in pornography. The volume has more than doubled in the last decade and it is more readily available. It involves younger subjects and is more violent, although according to the recently released Fraser Report, child pornography and the worse types of violent pornography are still a small problem in Canada. The pornographic mentality is also influencing our mainstream culture in advertising and T.V.

Lack of agreement

There is less agreement about a precise definition of pornography and its effects on society. Recent court judgments as well as analysts have made distinctions between pornography and erotica based on the difference between degradation and mutuality. But others, on both sides of the censorship debate, reject those distinctions.

While there is no conclusive proof, there is a growing body of research establishing links between the use of pornography and a greater tolerance for violence against women, if not actual deeds of violence. Others argue that pornography is only a reflection of the deep sexism in our society, not a cause of it.

Restrictions and freedom

One must also distinguish between personal morality and the role of government. People who hate pornography have presented some good reasons to fear government censorship.

It is easy to say that pornography has no place in a Christian lifestyle, but that does not mean that the government should necessarily outlaw it. If Christians want respect for their freedom they have to allow equal freedom for those with whom they strongly disagree.

The strongest arguments for government control of pornography are not based on individual morality, but on the government's responsibility to provide opportunity for women to develop their full personhood. A society permeated by pornography is not a healthy environment, especially not for women. We require public respect for racial differences; the same should be true for sexual differences.

Legislation against pornography is hotly debated by those who give freedom of speech the highest priority and by those who place emphasis on equality.

Recommendations for control

The recommendations of the Fraser Report take account of both principles and argue for a three-tiered approach to controls based on clear definitions. Gone are the words "obscenity" and "undue exploitation" that resulted in contradictory court rulings.

The most serious criminal sanctions, up to two years in jail and fines up to $2,000, would apply for child pornography and material that causes actual physical harm to those used in its production.

Severe fines would apply to materials which portray sexually violent behaviour, bestiality, incest, or necrophilia. In this category the Fraser Report recommends exceptions for materials with a genuine educational or scientific purpose or artistic merit. These criteria need careful definition or they will lead to a legal quagmire as thick as that caused by "undue exploitation." Here are the problems for any legislation, but they are less problematic than having no legislation.

Sexually explicit material without violence or the portrayal of young people would be regulated by local governments to control where and how it could be sold and to provide adequate information for consumers, e.g. film classifications.

Most pornography is imported. The Fraser Report recommends similar policies for Canada Customs and Canada Post. Implementation of such controls is a major problem, but the Fraser Report recommends that the priority now given to controlling the importation of cars and clothing should be assigned to controlling the importation of pornography.

Laws forbidding abusive comment or representation in broadcasting are already being put into place. Monitoring broadcasts and forcing compliance through the Canadian Radio-Television and Telecommunications Commission (CRTC) will be a major task, requiring public vigilance. Advancing technologies, such as satellite broadcasts and electronic transmissions are extremely difficult to control and will require international co-operation.

Change attitudes

With some changes, the Fraser Report recommendations would provide adequate legal tools to control pornography. In contrast to their discussion of prostitution, the report on pornography relies most exclusively on restrictive legislation. Laws alone will not be enough and enforcement will always be uneven.

More important is the need for the promotion of positive images of women, of human sexuality, and of wholesome, loving relationships, including sexual relationships. Positive action can begin with our mainstream culture which influences the attitudes of everyone. Just in the area of sexual stereotyping, for example, a recent CRTC report shows that it will take a lot of work to remove images that lie about women, men, and sexuality, in order to sell products. We need to teach a healthy skepticism about the obvious and subtle messages we so easily absorb from our mass media.

The major challenge for Christians is to find creative ways to use the powerful media to communicate that sexuality is a good gift from God to be used responsibly and joyfully.

Next time: Reflections on prostitution.

Kathy Vandergrift lives in Ottawa and is Researcher for Member of Parliament Lynn McDonald.

Church committee calls pornography pollution of culture

Bert Witvoet

While newspapers focus on the Fraser Report, several other organizations also have something to say about pornography and prostitution. The Committee for Contact with the Government of the Council for Christian Reformed Churches in Canada (CCG) made a submission on pornography to the Fraser Committee in January, 1984.

It published a pamphlet called "Pornography — Pollution of Our Culture." In it the CCG recognizes that pornography, "like racism, may never be eradicated from our society," but that a positive program by governments and other groups can restore a healthier cultural climate.

In pornography sexuality is not "celebrated as a good gift from God," says the pamphlet. Instead human beings, who are called to reflect the image of God, are degraded and a complex, wholesome human relationship is reduced to a "cheap, self-serving, momentary thrill."

The CCG calls upon governments to a) support positive action and education programs, b) encourage responsible codes of ethics for media, c) expand prohibitions against pornography and d) improve the definition of obscenity and strengthen law enforcement.

It further recommends a) stronger laws against the use of children in production and consumption of sexually explicit material, b) help for women who are caught in the pornography industry so that they can get out, c) regulation of cable television and d) clear establishment of powers of local authorities.

According to the pamphlet, pornography reflects prevalent attitudes in society, but it also affects society. "It is both a result of sin and it promotes sinful attitudes."

Jews used to live in Schermbeck

... continued from page 1.

Being a minister helped him, and they not only spoke of their recollections but showed him old photographs taken at schools, weddings, Schutzenfests (folk festivals) and various other communal events.

Photographs were particularly helpful, he said. "They broke the ice. I would ask, 'Who is in this photograph? Who were their next door neighbours' and so on."

Sources and records of the town, of neighbourhoods, clubs and societies, were produced. Letters emerged that showed contacts were renewed with former Jewish neighbours now in the United States. Pastor Bornebusch then began to correspond with these Holocaust survivors whom he also visited.

All this, he said, led to a lecture series in his church on "Christianity and Judaism" and the involvement of the Rhineland Protestant regional church's commission on "Christians and Jews," and discussions and lectures in the area's school. The series came to a climax with a gathering titled "The Jewish Parish of Schermbeck" at which all the information assembled to date was made public. An exhibition was set up in the hall of a local bank which opened on the anniversary of "Reichskristallnacht" (Crystal Night), lasted for a month and attracted hundreds from the surrounding area.

Assumptions were questioned

Rev. Bornebusch explained that many townsfolk began a self-examination about their own roles during the Third Reich. As for himself, he discovered that the Hitler period also lived in him, in certain assumptions which he now questioned, in images of Jews and Judaism. Ending their long silence, the townsfolk began to speak of the Nazi past in a way impossible under Nazi totalitarianism where protest meant danger to person and family.

He pointed out that anti-Semitism had been present in his church constantly in the past: An altar painting depicted Judas as the archetype Jew. Children were taught that Christianity superseded Judaism, the latter dying as the former was born.

He warned that, despite the Holocaust, hatred of Jews and Judaism is not extinct but "real, not far away, in front of us." He is particularly concerned, he said, over current attempts to normalize Hitler and trivialize the Holocaust. He stressed, however, that it is important not only to counteract this revisionism but to teach the positive side of Jewish life and the many contributions the Jewish people have made to Germany and Western society.

A hopeful trend, according to the clergyman, is the growing number of Germans, especially young people, who are seeking to discover and come to terms with their country's Jewish past.

Need summer help? Check our student Job Market on pages 15 & 16.

Society

Church capital is for people, not banks

Keith Knight

The Ecumenical Development Cooperative Society (EDCS) is a 10-year-old organization with world headquarters in Amersfoort, The Netherlands. It is managed by Dr. Adrian Wijemanne formerly of Sri Lanka (Ceylon).

The EDCS has been termed "a new experiment in mission" in that it uses investment capital from churches to create enterprises which provide income for hundreds of families and which improve the economic development of a developing country.

The structure of the society makes it possible for a church to give and yet to remain the owner of its capital. A church or church agency receives shares in the Society in exchange for funds invested and it receives annual returns based on the Society's over-all profit position at the end of the year.

Invest in people

The EDCS challenges First World churches to take seriously this investment alternative to strictly profit-motivated corporations and commercial banks, and not always to seek after the highest possible return on money invested but to seek a social return along with a yearly dividend — a return that brings involvement with the poor and powerless in the world.

At the same time EDCS challenges churches of the Third World not to continue to depend only upon the grants system which often has turned churches toward themselves, their buildings, and their programs; but to become involved in true Christian, human development by turning outside to the people, the poor communities in the nations and to be with them in the common struggle for a just, participatory and sustainable society.

The most significant problem which the Society has faced in recent years is an over-abundance of funds — $9 million — and a lack of projects to use the funds.

A variety of projects

To date 16 projects have been funded and four others are in the process of funding. The projects are as varied as the expansion of a cooperative rich mill in the Philippines to an upholstery factory in Chile to self-help housing cooperatives in Uruguay.

Funded projects are not only confined to Third World countries. The EDCS constitution has provision for funding of projects in other parts of the world if the moneys are available. Such was the case when EDCS approved loans for the restoration of bombed out buildings in Londonderry, Northern Ireland, for cooperative housing uses and a cooperative fish processing plant in Maine in which individual fishermen were able to jointly own and operate the plant. Maine is one of the most economically depressed states in the USA and the fishing community there is below the poverty line.

At the North America Regional Working Consultation in Niagara Falls, three projects were presented for financial consideration: a $350,000 loan to a wool processing factory in Puno, Peru which will employ 1,450 women; a $750,000 loan to a fruit juice processing plant in Puerto Rico which encourages farmers to grow passion fruit, the juices of which are processed at the plant and sold. The plant provides 450 jobs and creates a reasonable livelihood for 228 participating farmers; and a request for support for multi-million housing redevelopment project in the heart of Brooklyn, New York which already has received $7 million from support churches and $25.5 million from unions.

Allan Boesak

Age of innocence is over ...

... continued from page 1.

"And we also know that by decreasing military spending we can wipe out the four major diseases which plague the Third World and which take hundreds of thousands of lives annually. We have to work towards an inversion of the economic structures in this part of the world (America).

"The age of innocence is over. We are not helpless in helping the poor. We know the cost of helping the poor, of alleviating hunger and disease. We know the difference between charity and justice because the message of the Gospel is the message of the church of the world.

"Discipleship without risk does not exist. We are called through our prayer and action so that we can empower the poor to move from embittered observer to mutual sharing and joyful giving."

Boesak was the keynote speaker at the North America Regional Working Consultation of the EDCS which attracted about 100 church economists and heads of stewardship divisions of Protestant and Catholic denominations from Canada, the United States and the Caribbean.

He travelled from the conference to meet with officials in the federal ministry of foreign affairs in early May.

Boesak, 39, spoke modestly of his rise to renown in recent years which began with his election to the presidency of the World Alliance of Reformed Churches in 1982 and his leadership role in the fight against apartheid in South Africa. He is a minister in he Dutch Reformed Mission Church in South Africa. "There is no such thing as a hero of the faith; just a lot of little people who cling to God," he told the gathering.

Ministry of money — some have it; some don't

They call it "the ministry of money." Rich churches, most notably the Roman Catholic Church, own millions of dollars in property around the world. Virtually every Western nation has at least one investment corporation which works exclusively with Catholic investment funds.

There are the large mainline churches such as the United Church of Canada and the Presbyterian Church of Canada which invest a few hundred thousand dollars per year in various forms of high return, low risk investments.

Then there are the smaller denominations who struggle to survive and whose excess funds are used for internal capital improvements, plant expansion or the additional of personnel.

The Reformed family of churches seldom seems to have a surplus of funds. When a congregation or the denomination does achieve an excess of funds it usually turns inward to provide investment funds for, say, new church buildings or Christian schools.

Blame it on a brief history, on the fact that most church buildings and parsonages and educational institutions are still plagued by mortgages, but only a limited few congregations are faced with the luxury of seeking ways to invest its excess funds.

Keith Knight

Public insurance costs millions

... continued from page 1.

The ICBC has functioned well, however, as an instrument for giving favours to special interest groups for political purposes, said Grubel. "The ICBC at the moment favours teenage drivers, unionized employees, parts dealers and repair shops at the expense of older drivers, female drivers, and the average motorist."

Grubel concludes that while proponents of public monopolies act from the best of motives, the operations of ICBC as well as other public monopolies in Canada and other countries, indicate that the dynamics of their operations cause them to become increasingly inefficient through time.

Grubel's recommendation is that the selling of insurance in British Columbia be returned to the private sector after a process of consultation between the various parties affected directly by any such privatization. "The ultimate reason for wanting to privatize the ICBC," notes Grubel, "is not simply because of the existing excess costs which are imposed by the monopoly's operation but because of the inevitable tendency of these costs to grow over time."

Some Third World improvements

David Beckman, an economist with the World Bank, says that all is not bad in the Third World. There have been improvements in the life expectancy, the infant mortality rate and education within the low-income developing countries.

	1960	1982
Life expectancy (years)	42	58
Infant mortality (deaths/1000)	165	87
Primary school attendance (percent)	80	94

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Church

Marian Van Til — page editor

Canadian/US churches consult on refugee "Sanctuary"

(ICCR/CIER) — The first Canada/US church consultation on refugee protection and safe haven concluded in Washington on April 13. Church leaders representing a broad spectrum of Christian denominations attended.

They deplored the deportation of persons seeking refuge in the United States from persecution and civil strife in Central America, raised concerns about increasing restrictions on refugee access to Canada, and pledged increasing international church co-operation in assisting Central American refugees who face deportations from the United States to resettle in Canada.

The group recognized that people fleeing persecution and civil strife in Central America and human rights violations in Haiti are likely to face grave danger if forcibly returned. It expressed strong objections to current US immigration policies of detaining and deporting some 300 to 400 Salvadorans back each month. The consultation called on the churches of the United States to continue to urge the US government to abide by the UN 1951 Convention and 1967 Protocol relating to the Status of Refugees.

The consultation acknowledged that some countries, notably Canada, treat as refugees and accept for resettlement Central Americans who have been forced to flee persecution and seek protection elsewhere. The consultation expressed concern that Canada not succumb to the prevailing restrictive climate in which so many doors are being closed to refugees.

Increased co-operation between US and Canadian church groups assisting Central American refugees who face deportation from the US is projected as a major outcome.

More pro-life films

ANAHEIM, Calif. (American Portrait Films) — The producer of the controversial abortion documentary, "The Silent Scream," is now distributing two other pro-life films, "Assignment: LIFE," and "A Matter of Choice."

"Assignment: LIFE" is an in-depth investigation into the abortion controversy. The 52-minute educational film candidly interviews abortionists and depicts the two most common types of abortion. The documentary also presents the dilemma of unwanted pregnancies, alternatives to abortion, and the choice of giving birth. A live birth is included as a sequence in the film.

"A matter of Choice" is a 28-minute version of "Assignment: LIFE," produced to present factual information on abortion in a secular context.

"The film is ideal for use in schools, clubs, pro-life meetings, homes and civic groups," says American Portrait Films president Donald S. Smith.

"A Matter of Choice" is available in English and Spanish.

The films are owned by a group of investors of which Crusade For Life, Inc. is the general partner. Crusade For Life is a nonprofit, pro-life organization dedicated to protecting human life from the moment of conception.

American Portrait Films is distributing the films through its worldwide network of dealers, under contract with Crusade For Life.

Professor appointed to Christian Ministry Board

CALVIN COLLEGE, GRAND RAPIDS, MI — J. Marion Snapper, Professor of Church Education at Calvin Theological Seminary, has been appointed to the National Board of A Christian Ministry in the National Parks. He will serve a three year term.

The board has several tasks. It provides for the recruiting, training, and supervision of college and seminary students for Christian ministry in national parks. It unites park ministries for encouragement and for a common approach to denominations and to the National Park Service. It provides a way for relating the gospel to the tourist industry and to tourists.

Snapper has been added to the board to strengthen its ministries for use in seminary field education programs.

The board is a cooperative venture of forty denominations. The Christian Reformed Church belongs to the organization. Previously Rev. Ronald Nydam had served on the board.

Rime or Reason

When peace like a river
sometimes attends my way
what the mailman does deliver
often takes my peace away.

Sy Nodd

Strong on justification;
weak in sanctification;
anxious about glorification —
is that my denomination?

Klaas Sis

Pastoring Pondering

All you need is a modem

Bob De Moor

By now we have heard, or think we have heard, all the arguments for and against the institutional church buying one of those neat little technological wonders called microcomputers. But listen up! Here are a few I bet you've never thought of!

For starters a micro-computer can save your parson a great deal of time. There is a button on these gizmos labelled RANDOM. This button alone would justify the purchase of the whole machine.

Electronic dice

The RANDOM function works like an electronic set of dice. Push the button and it will randomly select from whatever options you have fed into it.

Consider the possibilities: You have your pastor stick into it all the scripture passages he knows. Next you have him willy-nilly toss in all the high-sounding platitutes and self-evident moralisms he can think of. Then you have him shove in all the tired, worn-out applications and over-flogged hobby horses he likes to ride.

Now comes the good part. All he has to do ever after to make a sermon is to push that RANDOM button three times and POOF: out pops next Sunday morning's sermon. This frees up so much of his time that now you can fire the janitor and the caretaker and let your pastor cut the church lawn so he can get all that exercise he admits he needs.

If I still haven't convinced you — or more importantly, your board of stewards — consider this.

"Encourages" faithful giving!

For these micro-computers you can get a gadget called a MODEM. It lets your computer "talk" over the phone to other computers. This lets you, among other things, snoop into Pentagon secrets, transfer a billion dollars out of Peter Lougheed's account into yours, and play checkers with grandma in Snits.

Just think how this feature would "encourage more faithful church giving." All you need is one of those 15-year-old computer-hackers that every church already has, to get into Revenue Canada's monster computer. There before your disbelieving eyes is the tax form of every parishioner for the last seven years. Imagine the amount of information with which you could arm your deacons when you force them to make one of "those" kinds of visits.

Time flies when you're having fun

Finally, micro-computers can keep you busy for hours. Time flies when you're playing with one of these contraptions. This would be invaluable on family visits. The elders could let the computer do the talking when they run out of questions to ask and the hour isn't full yet. It can also be programmed to beep when the time approaches to leave for the next visit, as long as the elders remember to let their hosts know not to feed the machine too much coffee.

All in all computer technology can free office bearers from much of the drudgery of their task. In fact, come to think of it, equipped with one of these machines we'll be able to get by without any office-bearers at all.

If you don't buy that, ask anybody who has already replaced flesh-and-blood office-bearers with the undoubtedly more exciting and glitzy "electronic church" that TV and radio already offers today. They'll be glad to tell you during the next commercial — at least their computer will be happy to talk to you. Failing that, maybe they'll let their computer talk to your computer. After all, what is communion of the saints all about?

Rev. De Moor is pastor of 1st Christian Reformed Church, Langley, BC.

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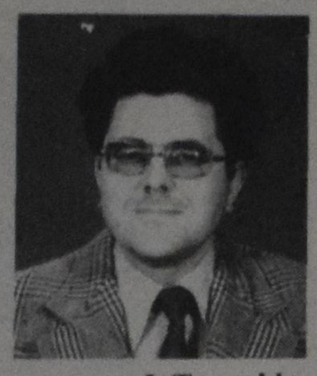

J. Tangelder

A moratorium on missions?

Johan D. Tangelder

Some years ago there was a movement afoot to declare a moratorium on missions. One scholar even went so far as to declare that the era of foreign missionary movement was definitely over because the goals and objectives of that movement were no longer valid.

He rejected as a goal "the widespread assumption that the church was destined to convert the entire human race to Christianity." He could not find a biblical foundation for world wide missions. Consequently the church, he said, should voluntarily dismantle her present missionary organization.

A moratorium on missions? Dismantling the work the church has been doing for centuries? How absurd! The task of the church won't be finished until the day Jesus returns.

When the disciples asked Him, "What will be the sign of your coming and the end of the age?" He answered, "And this Gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matt. 24:14). When will Jesus come again? Then: when the church has fulfilled her divinely appointed mission.

When is Christ coming back?

The Lord entrusted the Gospel of the Kingdom to the church. The kingdom of God must spread. It is always looking for new territory. Not retreat but advance is the church's duty. As soon as the church loses sight of the expansionary nature of the Kingdom, the church has signed her own death warrant.

When will Christ come again? Is He coming soon? I don't know when He is coming. But His coming will be hastened by obedience to His command to take the Gospel into all the world. What a tremendous responsibility has been given to ordinary human beings!

When William Carey wanted to go to India to take the Gospel to that country a century and a half ago, he was told, "Sit down, young man; when God wants to evangelize the heathen, He will do it without your help." But Carey had a vision. He knew the Great Commission (Matt. 28:19f). So he left his homeland, went to India and became the father of the modern world-wide missionary movement.

The promise of Christ's return has motivated many Christians to greater efforts for outreach. D.L. Moody claimed that "I have felt like working three times as hard ever since I came to understand that my Lord is coming back again."

Realistic goal

What is the goal of mission work? The salvation of souls and planting of churches? There is more to missions than that. Jesus said that the Gospel of the Kingdom must be proclaimed throughout all the world. The Kingdom has invaded this present evil age.

What does the kingdom perspective do for missions? We are not optimists expecting the Gospel to conquer the world and establish the kingdom of God. Too often Christians have tried to bring in the Kingdom through their own efforts. But the kingdom of God cannot be built with human hands. Only God can bring in the Kingdom and overcome the powers of darkness and sin.

Peter, himself, deeply involved in missions, spoke of "But keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness" (2 Pet. 3:13).

We are despairing pessimists who feel that the task is hopeless. We are realists. We sense the terrible powers of evil. The demonic is very real. On the mission fields of the world the Lord Jesus Christ is involved in a battle which determines the future of hundreds of millions of people. And as the church we are engaged with the Lord in this battle.

Kingdom missions

Missions with the Kingdom as its goal is now narrow but broad in its approach. It doesn't confine itself to salvation of individuals. It is wholistic.

The proclamation of the Kingdom involves bringing people to confess that Jesus Christ is King and the only means to enter the Kingdom (John 14:6). It calls people, who confess Jesus Christ as Saviour and King, to repentance and conversion. A new convert is taught a new life-style. In Christ's name all prevalent and dominant views of culture must be resisted. Family life, work, the arts, the use of the land are all affected by the transforming power of the Gospel.

Missions try to introduce evidences of the presence of the Kingdom. Justice and righteousness are promoted. Poverty among fellow Christians gets attention (James 5: 1ff). Racial discrimination is combated. Christians are all one through their common Saviour (Gal. 3:28). Education, medical work, social planning, stewardship teaching also belong to the missionary task of the church.

Called to do battle

A moratorium on missions? Dismantling present missionary organizations? If we are convinced that all who are without Jesus Christ are eternally lost, and if the Gospel of the Kingdom has been entrusted to the church, we should actively support missions with word, deed and prayer (1 Tim. 2:1,2).

We are waging a spiritual battle (Eph. 6:1-20). But the Kingdom will come. The church is assured of her victory. "They will make war against the Lamb, but the Lamb will overcome them because He is Lord of lords and King of kings — and with Him will be His called, chosen and faithful followers" (Rev. 17:14).

Johan Tangelder is pastor of the Christian Reformed Church in Strathroy, Ont.

Kuyper's Kapers

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Story

A spoonful of talent

C. Farenhorst Praamsma

... and the kingdom of heaven is like a cupful of praise.

The stocky, girl-child boasted a starchy, light-blue dress. It was new. Anyone in the audience of St. Patrick's small education building could see that. She stood up, scraping back her chair noisily. "Clumsy" — the word hung about her like an ominous cloud, as she stomped up the linoleum steps, onto the stage. The adjudicator had rung the bell.

Pulling back the piano bench with a certain aplomb, she sat down squarely, gazing nervously at the black and white keys. The program indicated: 11 years old and under, Rita McCluskey, contestant number seven, Musette in D from the Anna Magdalena Bach Notebook, by Bach.

Wiping perspiring hands on the light-blue frock, she swallowed visibly. But the hands remembered why they had come, and unlocked the key of D majestically, albeit a bit too fast and too loud. The centre rang with double fortes.

Rita smiled. She forgot a repeat, accelerating a bit too much from a pianissimo to a crescendo. But everyone watching knew that the stout, light-blue form was happy; the music told them so. Bowing her head slightly, she finished, unaffectedly cheerful with the applause. Her roundish face was a pretty pink as she shyly, but ungraciously, plodded down the steps again.

It was over now. All seven contestants had played. They giggled a bit, heads askance towards the back where the adjudicator sat, marking, writing. The tenseness of performance was over. They had tried their best and felt good about it.

The adjudicator rose. Everyone quieted as she stood before the seven with her sheaf of merit, bronze, silver and gold adjudications. She lectured at length about staccato and legato, about vivace and moderato. The contestants nodded soberly, smiled, but mostly eyed the sheef of papers anxiously.

Finally she handed them out — two merits first, three bronze, then one silver — six certificates in all.

Rita shuffled uncertainly. The adjudicator was walking back to her seat and she had received nothing. Surely, she felt, there had been a mistake. Half-standing up, she scraped the chair again. 'Excuse me. You forgot to give me a paper?'

It became quiet. The hoarse whisper carried. Everyone stared as the blue dress stood, immaturely poised, ready to laugh, ready to forget that she had been passed by.

"But you didn't play well enough." The adjudicator's voice was predatory, plundering the child's pride. Rita sank back onto her chair, bewildered, dejected. The piano blushed and henceforth her future would not contain it. The other contestants avoided her eye.

That night the adjudicator died, and she in turn, was adjudged. Confidently she waited — gold perhaps; silver, surely. But nothing was given. When she rose, falteringly, puzzled, Christ pointed behind her. Turning she saw dresses — hundreds of limp, light-blue dresses, half-buried in mud. "You have buried talents," Christ said, "and thus, have buried me."

Christine Farenhorst Praamsma lives in Owen Sound, Ont.

"The piano blushed and henceforth her future would not contain it."

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Family

The road to greatness is uphill

Marian Van Til

Cracked Wheat is Hugh Cook's first published short story collection. Cook teaches literature at Hamilton, Ontario's Redeemer College and does his writing in the summers.

Cook says it takes "about a month to do a short story" — *Cracked Wheat* took four summers to complete. "That's pretty slow," admits Cook. "Three pages is a good day for me."

Cook writes his stories longhand then types up to five drafts of each story. But, he sighs happily, "I just bought a word processor."

Cracked Wheat is an "ethnic" collection; it is populated by characters with names like Tjepkema, Harmelink, and De Wolde and fictionally draws on Cook's experience growing up in a Christian Reformed community near Vancouver.

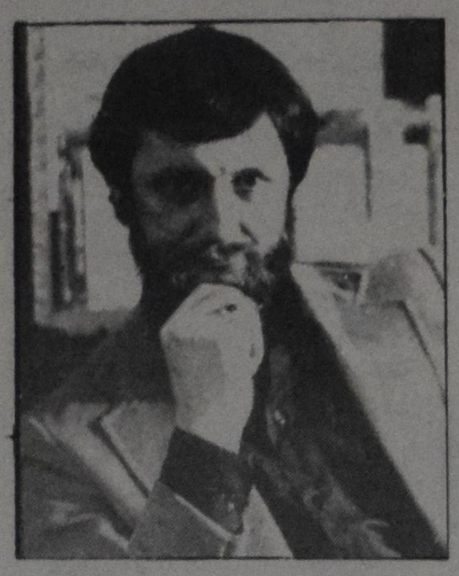
Cook's first published works were poems (in a collection called *Six Days* with works by other poets; Wedge, 1971). Then for a period of five years, he says, "nothing would come." Finally, reading American short story writer Flannery O'Conner made him realize "there were all kinds of things in my own tradition waiting to be written about."

So Cook started a novel and promptly developed an ulcer. Then, he turned to short stories. Cook feels "it's important for a writer to be aware of what his or her contemporaries are doing," so he reads "everything that comes out by Canadians." He says Canadian authors Alice Monroe and Margaret Lawrence have provided lessons for his own writing: "I hope I have learned from Monroe's ability to specify a location," says Cook, and from Lawrence's "sense of tradition and family."

Since returning to Ontario three years ago from a 12-year teaching stint in Iowa, Cook has given about 30 readings of his stories. Sometimes PTAs or church groups request them. Others are arranged by Redeemer College.

Reviews of *Cracked Wheat* have been gratifying. Toronto's respected *Globe and Mail* said Cook's "intense and unforgettable characters ... and terse, elegant style, make *Cracked Wheat* one of the finest collections of the past years." (Alberto Manguel, *Globe and Mail,* April 13, 1985). The *Toronto Star* and *Kingston Whig-Standard* were similarly praising.

Cook — in his own leisurely way — is elated by the book's reception. His hope of seeing the book reach beyond the "Reformed orbit" is being realized. "I wanted the book to be accepted by the literary community in Canada," he explains. "It was my intent from the beginning not to restrict these stories to the Reformed community."



Hugh Cook

Cracked Wheat has been jointly published by Canada's Mosaic Press and the American Middleburg Press and is "selling quite well." Between the two publishers, a run of 3,000 copies was produced. About half of those have already been sold in the five months since the book hit the market. Since there is not a large market for short stories, such collections are normally on sale — as *Cracked Wheat* is — in "serious bookstores." And, in this case, Christian bookstores and Dutch import stores as well. ("Coles and Classic Bookstores won't touch it," says Cook).

Should anyone want a copy and not be able to find one, "Go to any bookstore and have them order it for you!" Cook urges. "They'll be glad to do that for you."

Cinema Summaries

Marian Van Til

The Purple Rose of Cairo

Rated **P***arental* **G***uidance*
Stars Mia Farrow, Jeff Daniels
Written and directed by Woody Allen

Woody Allen is at it again: catapulting his unique observations about life onto the big screen. In *Purple Rose* Allen ingeniously examines the relation of fantasy and reality.

In Depression-era New York, an abused and lonely housewife seeks solace in the movies. In her mind, the film world begins to merge with her own world. But what was merely preoccupation with imaginary characters becomes far more when one of them, Tom Baxter, steps off the screen, enters reality, and wants to get to know her.

The "show" can't go on without him. So its producers and Gil Shepard, the actor who portrays Tom Baxter (Jeff Daniels in a double role) fly out from Hollywood to try to convince Baxter to return to his screen world. But Baxter has tasted freedom, is in love with the housewife, and won't budge.

In the meantime, Shepard is charmed by the woman's unassuming honesty and promises to rescue her from her sad, servile existence. She must choose between the gentle and naive perfection of Tom Baxter (he knows only what has been "written into his character" and has no flaws) and the vain but attractive actor who created him.

She is sorely tempted to choose Baxter. Says she (in a typical Woody Allen line), "I met this wonderful new character. He's fictional, but you can't have everything!" She finally chooses the actor, i.e. reality, and Baxter returns to the screen. But Shepard lets her down — reality is like that — and she immediately retreats to the theatre and another Hollywood movie. Reality is just too much for her to handle. (For a moment Shepard, on his way back to the convoluted reality of Hollywood, seems to regret his decision).

Woody Allen is perhaps the best secular prophet of film. His astute observations on the human psyche and modern (city) life are especially revealing in this film.

Recommended.

Sins of smoking parents

Wout Brouwer

A recent General Surgeon's Report on smoking helped the US Congress to approve strong warning labels on cigarette packages. One of these warnings reads: "Smoking by Pregnant Women May Result in Fetal Injury, Premature Birth, and Low Birth Weight."

William G. Cahan, M.D., reports this in his article, "Sins of Smoking Parents Against Their Embryos, Infants and Children," in ***The Medical Tribune*** *(an International Medical News Weekly) of April 3, 1985, pp. 1 and 15.*

Dr. Cahan is a leading crusader against smoking and has gathered a host of scientific data which bears out the grim consequences smoking has on prenatal and young children. He writes:

"While child abuse is universally condemned and many people militantly crusade to protect the rights of the unborn, there is no strong public outcry against the serious damage done to the developing child, starting with its embryonal life and continuing throughout its formative years, by smoking adults."

The average smoker, he says, inhales five puffs per cigarette; multiply this by the average number of cigarettes per day (20); then multiply this number by the number of days for gestation (270). "This means," Dr. Cahan continues, "that the fetus of a mother so addicted is subjected to at least 27,000 physio-chemical insults, beginning with its most vulnerable, early stages of rapid cellular division and continuing throughout its entire uterine life. This multiple in the thousands also applies to the many other harmful components of tobacco smoke (e.g., cyanide), some of which could prove even more noxious than nicotine."

These "insults" come in the form of (among others) carbon monoxide, which reduces the blood's ability to carry oxygen, and nicotine, which restricts the placental blood vessels, diminishing its life-supporting flow, that "could irreparably damage the fetal brain." Even the smoking of two cigarettes causes the heart rate of the unborn baby to rise. And within five minutes, "this was accompanied by abnormal breathing motions, a sign of fetal distress," according to the physician.

However, we should not think that only the mother's smoking can have damaging results on others. Passive smoking, the chronic inhalation of the cigarette smoke of others, is more than a temporary nuisance:

"A growing child, continually exposed to it, is prone to develop ear, nose and throat infections, bronchitis, pneumonia, asthmatic attacks, and decreased lung efficiency. The frequency and severity of these conditions are directly related to the number of smokers in the household ...," according to Dr. Cahan.

There are other detrimental factors quite aside from the chemical poisoning that is caused by smoking. For example, in 1983 one third of home-fire fatalities were attributed to smoking. Almost two thirds of these fatalities, over a thousand, were children under 14. Or how about parents as role-models for their children? Their smoking adds to the influences that are already exerted on the child through peer pressure, peer acceptance and tobacco advertising.

Why am I writing this? First, to remind ourselves once again of the indisputable harm that cigarette smoking does, not only to ourselves, but others as well.

Secondly, we Christians are the only Jesus the world sees. Whether we realize it or not, and like it or not, we are looked on by many people, including teenagers and children, believers and unbelievers, as models to follow. For Jesus' sake, we must not place a stumbling block before them, by living a life inconsistent with our profession. This applies especially to ministers — as a good friend said: "I find the message of deliverance from bondage a bit less convincing when it is delivered between coughs."

Thirdly, we are Christians and believe that our bodies are the temples of the Holy Spirit. While we could address many other vices that violate this principle, it is perfectly all right to emphasize smoking as long as we don't do it at the expense of the others.

Fourthly, there may perchance be someone who until now thought that smoking wasn't really bad at all. In this case I have shared good information, and have done right in doing so. And lastly, if this little article is able to reduce the number of "physiochemical insults," be it in a womb, in the coffee shop or elsewhere, it will have been worth the effort.

Wout Brouwer is a Middler at Calvin Theological Seminary in Grand Rapids, Michigan.

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Feature

Pentecost goes on and on and on

Bert Witvoet

Fifty days after the resurrection of Jesus Christ and ten days after His ascension, the Church was born. The fire of the Holy Spirit was kindled in the hearth of the house of faith. It never went out throughout the ensuing 20 centuries. No rekindling of the fire has been necessary.

Pentecost. From the WCC worship book ***Jesus Christ — The Life of the World***

The flame has not always stayed in the same place, of course. Fire seems to have a will of its own. Quite often it's a matter of how the sovereign Wind blows. Thus it can happen that what was known as the Church is now only a church or church building. People go there to find warmth and light, only to find that the air is acrid with charcoal fumes.

But they generally don't have to leave town to warm themselves by another hearth. The fire of the Spirit cannot be extinguished, will not be extinguished. For the promise of the departing Jesus was, "Surely, I will be with you always, to the very end of the age."

A full outpouring?

There are those who claim that Pentecost was the full and final outpouring of the Holy Ghost. This claim may come from reading in the New Testament that believers were filled with the Holy Spirit. But to be filled with the Holy Spirit does not mean that the Holy Spirit empties Himself out as he fills believers. An ocean does not have to empty itself to fill a child's plastic pail, be there a 1,000 children on the beach.

The apostle Paul speaks in 2 Corinthians 1:22 of the Spirit as a deposit, guaranteeing what is to come. And in Romans 8:23 he speaks of the Church of his time as enjoying the first fruits of the Spirit. The first fruits are not the harvest. They are the forerunners of the great outpouring of fruit at the season's climax.

We can say that the harvest is still in full swing. The outpouring of the Spirit continues as the Church moves on with the mission of making disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit. The full and final outpouring will have taken place when Christ returns.

And even then, the Spirit will not have emptied Himself. For the powerful love of God goes beyond the highest star and is greater than this pen or tongue can ever tell.

Two half-truths

With the outpouring of the Holy Spirit come the gifts of the Spirit. The Reformed tradition has a few problems here. What do we do with this "gift" business? We generally do two things. We say that the gifts of the spirit are the talents we have, thus a doctor has the gift of healing. And we say that fruits of the Spirit are more important than gifts.

Both are half-truths and rationalizations. No one can deny that the Spirit of God functions in the maintenance of the creation. But the gifts of the Spirit that Paul talks about in 1 Corinthians do not evolve into natural talents. A doctor's ability to diagnose and treat a sickness is not be confused with the gift of healing. The gift of healing is an addition of power from above to supplement the power that vibrantly resides in creation.

Nor should we say that fruits of the Spirit are more important than gifts of the Spirit. True, gifts of the Spirit without fruits are wasted gifts (like the gifts of Matthew 7:22). But fruits of the Spirit will not come if the Holy Spirit's gifts are not eagerly sought (1 Corinthians 14:1).

The truth is that the Holy Spirit came to the Church of Jesus Christ of all ages, and began to pour Himself out, freely distributing the gifts of healing, tongues, prophesying, helping, administration and love. These gifts were given for a purpose: to produce fruits worthy of repentance. With the help of the Spirit, therefore, humankind may produce its own harvest of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22).

Inviting the Spirit

Pentecost tells us that the Church is almost 2,000 years old. The fact that the Church is not walking with a cane must be attributed to the faithfulness of God, who sent the Source of uncreated light to inspire our hearts with heavenly love and bring His sacred unction.

But we must as Church of Jesus Christ continue to ask the Holy Spirit to visit every pious mind, including ours. And that's a scary business, when you come to think of it. Sometimes it's safer being merely Christian Reformed or Presbyterian.

To those who are professing their faith at Pentecost, 1985. Phil. 1:20 ... that I will always be an honour to Christ ... (based on the song by James Ward: So His honour).

So His honour

When does nature celebrate more joyously
than at Pentecost?
When lilacs are laughing
and blossoms are bursting,
when the soft breeze of the Spirit
caresses your soul?
When your heart is on fire
as you pledge your allegiance
to God and His people,
so His honour may be seen
in you?

Now let this be your desire
and your hope so eagerly,
to reach out to the straying,
to make their souls thirsty,
to bid them to drink
from the wells of true waters,
so His honour may be seen
in you!

And if sometimes you waver
when satan attacks you,
when the going gets tougher
and when courage may fail you,
then flee to the safety
of nail-pierced Compassion,
so His honour may be seen
in you!

Berta Hosmar,
Whitby, Ont.

Your light and power

Holy Spirit Holy Spirit
Coming from God, through Jesus the Son
With comfort and guidance, bring teaching, renewing
And life giving water for everyone.
Spirit, I yield to You
Be with me every hour
Make me like Jesus
My strength and tower
And so I'll always be
Just like a sturdy tree
Others will surely see
Your light and power.

Stanza 3 of "Trinity to Me"
Karin Bouma,
Azilda, Ont.

Spirit of God

Touch us, O Spirit of God, make us strive
from the root of our existence
for your gift. Make us alive.
Complete your work, with great persistence
Stir us and fill us 'till we overflow.
O, Spirit of the Lord, set us aglow.

O, Spirit of the Lord, set us on fire.
We are like a desert plant
so dry. And maybe drier
in life's infertile sand.
Touch us, make us alive ... to care,
to grow, to bloom and even fruit to bear.

After J. van Veen-Nusmeyer,
Translation by Nellie De Vries

The last days

You shall receive power when
the Holy Spirit has come
upon you.

Acts 1:8

Spirit of God, You are not limited
to the heart, or the personality:
You plunged deep into the bed
of the raging river of history

changing the course of its banks.
Personally, educationally, politically —
renewing obedience and thanks
inwardly and outwardly —

You came into life's institutions
judging and guiding the way
— into the life of the nations
promising the kingdom will stay.

You came to your people. The world
now will never be the same:
the power in and around us unfurled
comes in Christ's anointed name.

Frank Sawyer,
Ponce, Puerto Rico

Liturgical dance: a praying with the bones

(2) History of dance in the Church

A series of four articles on the issue of dancing in a worship setting

Gioia Gehrels

Early Christian worship services between 100 and 300 A.D. made use of corporate, joyful dancing. The emphasis was on enthusiastic participation more than on graceful execution of involved patterns. What can be distinguished about these early dances, says E. Louis Backman in ***Religious Dances*** *(London: George Allen & Unwin, 1952), is that they generally took one of three forms: the round dance (**Chorea**), the hopping dance (**Saltatio**), or the three-step dance (**Tripudium**). The ring or round dance was especially popular from the very beginning of the Christian era and described as being one of the heavenly joys. The angels danced a ring dance before the Divine Creator and so, also, did saved souls.*

As early as the 4th century A.D., church leaders began objecting to dances as they were done in the church or churchyard. It was the misuse of religious church dances they condemned, especially the ungodly activities that became associated with these dances.

From the 4th to the 7th century A.D., many proscriptions or bans were issued against night watches (which were all night vigils to remember the dead) held in the churchyards. During these night watches people sang and danced while drunk, following pagan example. This type of so-called "church" dancing came from a source other than that of imitating the angels' ring dance in heaven.

It was naturally resisted by the clergy because of its obvious spirit of irreverence. The people were no longer dancing for the Lord or to commemorate those who died in faith; they were simply getting drunk and revelling. The clergy then began holding up texts such as Isaiah 56:7, "My house shall be a house of prayer" and admonished the people to listen in silence to the Word of God.

Botticelli detail on Nativity (London, National Gallery)

Dichotomy of body and soul

In the 11th and 12th centuries A.D. some interesting things happened. One could say the Roman Catholic Church went through a period of renovation as opposed to the later reformation.

At the same time, Thomas Aquinas and other philosophers perpetuated the body/soul dichotomy. This philosophy elevated the mind far above the body and saw the body, and any bodily functions (such as dancing) as potentially evil. This dichotomistic philosophy had, and still has today, a tremendous ability to stifle people's lives. At this point in history, when the Church was in danger of splitting, the body/soul thinking was used to support the Church in coming down on people who were out of line with traditional beliefs. People who were dancing were doing something bodily and since bodily functions were questionable if not evil, the Church would not allow it.

Various theories exist as to when or whether religious dance was snuffed out between the 12th century and the present. It certainly was banned, but did it actually die out? Scattered examples of religious dancing can be cited from the 12th century to the 20th century but religious dancing was by no means well established in the churches.

Gradual demoralization

Also throughout the 13th century many church councils, priests and bishops condemned dancing in churches, in churchyards, and in processions — threatening people who danced with excommunication. It was not just dancing that was attacked. All kinds of things were happening at these night watches; wrestling, play-acting, and indecent games. In the 14th century *priests* had to be warned against singing immoral ditties to music during the mass and the blessing. It was a period of gradual demoralizing within and without the Church in many areas besides the dance.

Moving into the Renaissance (15th and 16th centuries), religious dances continued to take place in Europe and continued to be condemned, largely in the context of the Festival of Fools. This church festival included plays, dancing, bartering and loud laughter. The priests were the main revellers.

Religious dancing snuffed out

Then came the Reformation, of which one author says that although bans on dancing became numerous between 1200 and 1500 A.D., the Roman Catholic Church "was never able to supress the popular church dances. It was only the Reformation with its highly critical attitude towards traditional church customs and its fight against images and the worship of saints and pilgrimages, that succeeded in suppressing church dance" (Backman, *Religious Dances*, pp. 159-160).

Another author holds that "The Protestant Christian churches at the time of the Reformation had banished the arts of painting, sculpture, and drama from any functions connected with their churches, and had stifled any manifestations of religious dancing" (Margret Fisk Taylor, *A Time to Dance*, 1981, p. 120).

Also, as the Roman Catholic Church became more centrally authoritative in Rome, edicts allowed for little freedom of expression in the church. Religious dancing in both Protestant and Catholic churches around the 16th and 17th centuries was gradually snuffed out. However, Martin Luther, the main instigator of the Reformation, makes us wonder. His opinion was, "Children dance without sinning; hence if you wish to dance, become childlike and it will do you no harm."

We are body and soul

The age of Reason, during the 18th century, had praise only for the mind, ignoring the body. At this time, neither Catholic nor Protestant churches would allow liturgical dances in their services and so "religious dancing either disappeared, survived in isolated places, changed into folk expressions, or remained submerged in the prescribed movements of the mass itself" (Taylor, *A Time to Dance*, p. 119).

There are scattered references to religious/liturgical dancing in this period, but it was not until the 20th century that people started rethinking some of these traditional ideas and realizing that splitting a human being into two parts, one of which is good and the other bad, wasn't biblical.

From the biblical perspective human beings do not *have* a body or a soul: they are both soul and body. This belief and the Reformed philosophy which sees a person's God-given mandate as reforming all areas of life to their God-glorifying purpose, are steps towards a spiritual rebirth in the 20th century which will include liturgical dancing once again.

Gioia Gehrels lives in Willowdale, Ont. and is Head of the Siloam Dancers.

Golden Wedding Day Song

The classified pages of *Calvinist Contact* have featured several 50th Wedding Anniversary ads and pictures. With anniversaries come celebrations. What better way to celebrate than to sing an appropriate song of praise to God. One of our readers, who with her husband hopes to celebrate their 50th Anniversary, sent us a song she made for their 40th Anniversary. A mere change of numbers in the last line of stanza one makes it suitable for other anniversaries. As it is, it must be sung by the celebrating couple. But again, changing "our" to "their" and "us" to "them" will make it suitable for singing by all those gathered around the couple. We reprint it here for the benefit of others.

Wedding Anniversary Song

(May be sung to the tune: "How Great Thou Art.")

1. O Lord our God, our hearts are truly grateful
For all your love and care along the way.
Right from the start, You promised to be with us.
And, Lord, You were, through all these 50 years.

2. We thank You, Lord, for giving us each other,
For faithfulness and for a steadfast love.
We thank You, Lord, for growing old together.
We need your grace and wisdom from above.

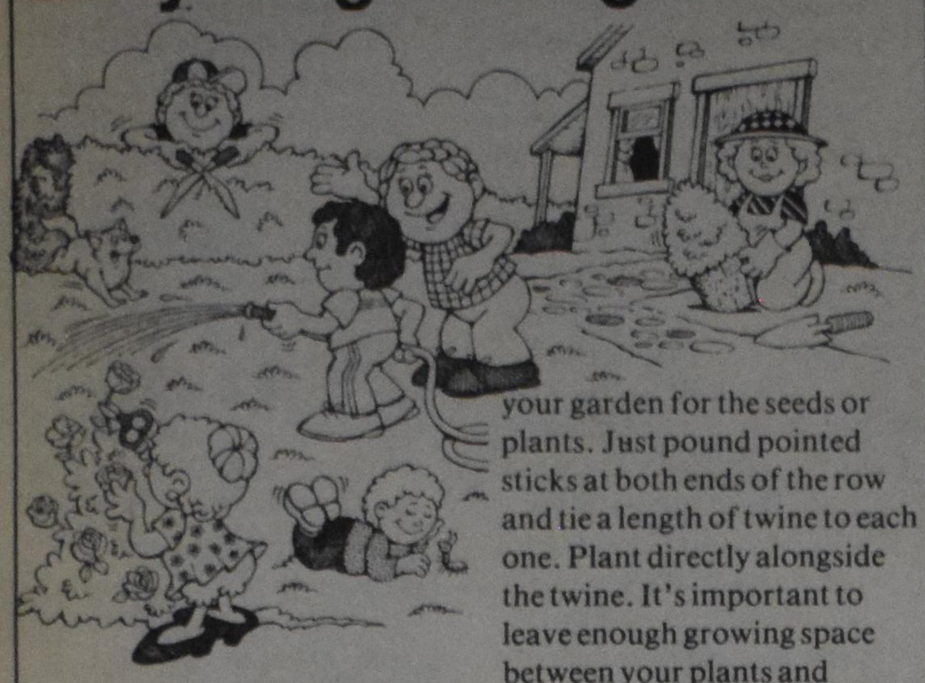
3. We thank You, Lord, for all our precious children,
And for our children's children, dearly loved.
Oh, that their lives may glorify their Maker;
May old and young be walking in your Way.

4. Your father hand has always richly blessed us
With gifts of love in many, many ways.
Your guiding hand was always there to lead us
Through happy times or dark and troubled days.

Refrain:
That's why we sing on this our joyful day.
We thank You, Lord, with all our hearts.
That's why we sing on this our golden day.
We praise You, Lord, with all our hearts.

A. Posthumus-Byker

Let your garden grow



Gardening is for everyone and now is the time of year to get started! Whether you have a big backyard or no yard at all, you can plant your own vegetables this year. A home-grown vegetable, picked and eaten on the same day is tastier than any a supermarket can offer.

All you need for an outdoor garden is a small patch of earth that gets lots of sunshine. Of course, the bigger the patch, the more vegetables you can grow. When you've chosen your spot, dig it up with a shovel or fork and rake it smooth. Sometimes your earth needs some fresh black soil or compost to make it richer. Check with your parents to see if yours does.

After you have decided which vegetables to grow, you're ready to plant. You can buy young plants from a nursery or plant seeds directly from a package. Whichever you start with, mark off rows in your garden for the seeds or plants. Just pound pointed sticks at both ends of the row and tie a length of twine to each one. Plant directly alongside the twine. It's important to leave enough growing space between your plants and between the rows. Follow the instructions that come with the plants or seeds.

Now that your garden is planted, you'll need to give it regular, tender, loving care. Loosen the soil around the young plants with a hand cultivator. Be sure to dig the weeds too, as they take too much of the food from the soil that your growing vegetables need.

If you don't have a yard, you can still grow a few vegetables. Any large container will make a good planter. Be sure to punch six to ten drainage holes at the bottom of the container. Fill the container with earth and put in your plants. Keep the soil moist and make sure your plants get plenty of light. Tomatoes grow very well this way.

It's a great thrill to watch your vegetables grow. Even more enjoyable is taking a big bite out of your own crispy, delicious vegetable.

Get ready, get set, sprout!

Are you impatient while you wait for your garden to grow? Try growing some bean sprouts, it's easy and fun! Best of all they only take three or four days to grow. Watch them sprout!

Here's how to grow your own sprout snack:

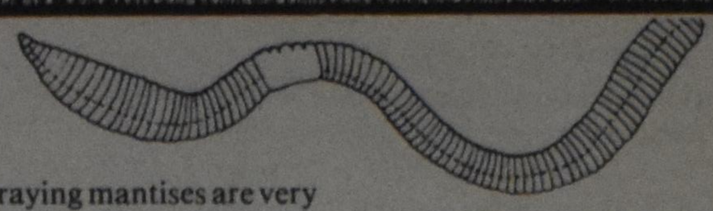
1. Get some bean sprouts or mung beans at the grocery or natural food store. Rinse them well.
2. Put one tablespoon of seeds and three tablespoons of water into a large glass jar. Punch holes in the lid of the jar and then screw it back on.
3. Place the jar in a dark kitchen cupboard so that your bean sprouts stay white.
4. Every day, pour cold water into the jar, screw on the lid and pour all the water out again. Your seeds should be damp, not covered with water.
5. In three or four days your sprouts are ready to snack on. Put your jar in the sun for an hour or two. This turns the sprouts green and adds more vitamins to them.

Eat a handful of sprouts alone or use them in a sandwich instead of lettuce. Try it; bean sprouts are not only very healthy, they're refreshing and delicious as well!

Garden friends

Stop! Don't kill that ladybug or squish the squiggly earthworm! Along with praying mantises, bees and toads, they are your garden friends.

A single ladybug can eat up to 50 aphids in a day! They'll also eat insect eggs and other bugs that damage your plants.



Praying mantises are very hungry creatures. They start eating as soon as they are strong enough to be on their own. They'll even eat each other if there is no other tasty bug in sight.

Bees should be welcome in your garden too. They'll be busy carrying pollen from one plant to another. Pollination allows the plants to grow fruit. So don't chase the bees away.

The lowly worm does many things for your garden too. As it burrows through the earth, making tunnels and carrying along decaying plants, a worm helps your garden's soil to be lighter, more crumbly and richer.

Don't believe all those stories about toads giving you warts. Although many people seem to be suspicious of toads, they are really one of the gardener's best friends. A toad will eat about 10,000 insects in your garden during one summer. Most of these insects are harmful to your plants.

If you don't have any of these tiny creatures in your garden, see if you can get some. Ask a friend or a neighbour if they can spare a few worms or ladybugs from their garden. As a last resort you can ask at a local nursery about buying some garden friends from them.

Hey kids,

Do you know what having a "green thumb" means? Or would you like to find out how to grow the "perfect pumpkin"?

GROWING A GREEN THUMB by Lorraine Surcouf (Greey de Pencier Publ., Toronto, 1975) is a book full of gardening tricks and fun ideas written especially for kids. If you can use a small space in your yard or a sunny spot on your balcony, Lorraine Surcouf's book will give you easy-to-follow advice on growing things outdoors.

For those of you who like pets, this book will tell you how to encourage a toad to stay in your garden all summer long by building a toadhouse. I think I'll even try this one myself. Have fun!

A giant of a plant

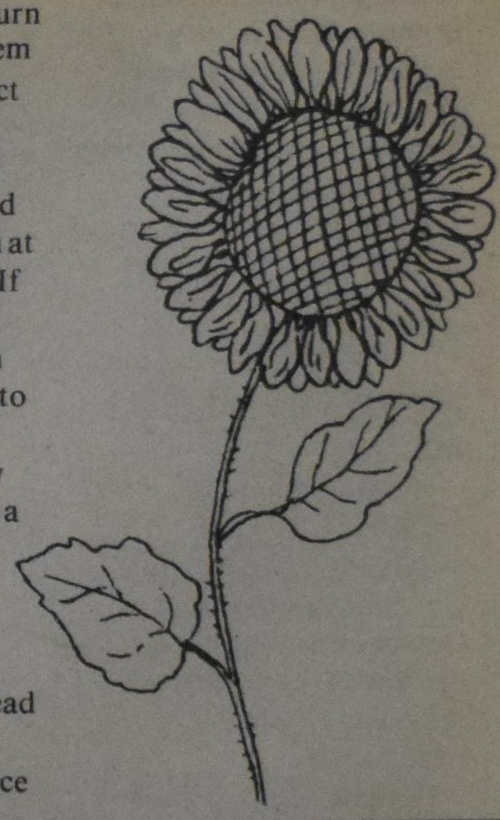
Sunflowers are great! This gigantic plant can grow up to 2.5 metres tall. A sunny yellow flower, often bigger than your head, grows at the top. The centre of the flower is filled with seeds. When the seeds turn black and dry you can eat them yourself or use them to attract birds to your garden.

Grow two sunflowers this summer, one for yourself and one for the birds. Plant them at two corners of your garden. If you are going to plant them beside each other, keep them about 1 metre apart. Be sure to give your sunflowers lots of water as they grow. You may have to tie your sunflower to a stake as it grows taller, so it doesn't fall over.

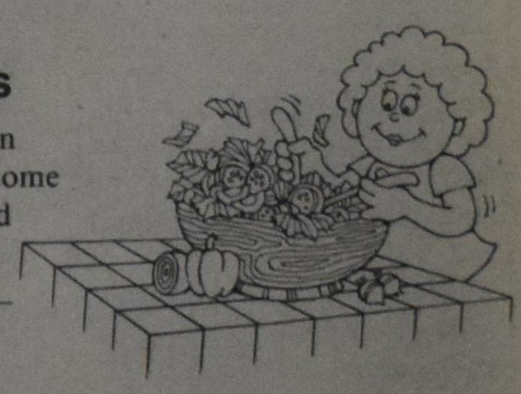
A sunflower snack

Take the seeds from the head of a sunflower. Spread them out on a cookie sheet and place them in the oven at about 350 degrees for about 35 minutes.

When the seeds are cool, they are ready to eat. Just crack the shell with your teeth and inside you'll find a tasty "nut."



Mixed vegetables



Unscramble the letters in these words and discover some of the vegetables you could plant in your garden.

TORARC_____
EPA____
ABNE_____
DASHIR_____
TAMOTO_____
KIMPUPN_____
RONC_____
MCUCBURE_____
KEEL_____
TUTELCE_____

Solution

CARROT
PEA
BEAN
RADISH
TOMATO
PUMPKIN
CORN
CUCUMBER
LEEK
LETTUCE

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Calvinist Contact
99 Niagara St., St. Catharines
ON L2R 4L3 (416) 682-8311

Births

BAKER: "Know that the Lord is God. It is He who made us, and we are His" (Ps. 100:3a).
Praise God for new life! He has blessed us with the birth of our second child, AVA CATHERINE, born on April 27, 1985, weighing 2880 gms (6 lbs. 5½ oz). Ava is a sister for Seth, 35th grandchild for Mrs. A.C. Buesink of Strathroy, fifth grandchild for Mr. and Mrs. H. Baker of Sarnia, and seventh great-grandchild for Mrs. N. Greidanus of Edmonton. Proud parents are Stan and Bernice Baker.
82 Harvey St., Chatham, ON N7M 1M3

KUYVENHOVEN: We, Douglas and Debbie Kuyvenhoven announce with joy and thanksgiving to the Lord the birth of our son, FRASER DOUGLAS, born March 30, 1985, weighing 2 lbs. 14 oz. Proud grandparents are Hans and Gerrie Kuyvenhoven of Wingham and first-time grandparents are Harry and Marilyn Sjaarda of Wingham. Also great-grandmother is Mrs. S. Sjaarda of Clinton and first-time great-grandparents are Mr. and Mrs. Bart Postma of Brampton. First-time great-great-grandmother is Mrs. A. Hamstra of Buitenpost, Netherlands. (Fraser is doing well in the hospital at this time).
Home address: 155 Park Dr., Wingham, ON N0G 2W0

Marriages

BAKKER-BRINK: With thankfulness to God, Mr. and Mrs. Jan Bakker of Wingham and Mr. and Mrs. Hendrik Brink of Dungannon are pleased to announce the forthcoming marriage of their children LINDA PEARL and PETER JOHN. Lord willing, the ceremony will take place Saturday, June 8, at 3:30 p.m. in the Lucknow Chr. Ref. Church. Rev. J.W. Van Stempvoort of Woodbridge officiating. We wish them God's blessings.
Future address: R.R.#3, Wingham, ON N0G 2W0

Calvinist Contact touching lives far and near.

Marriages

BRUS-VANDERLEEK: With joy and thanksgiving, Mr. and Mrs. Ralph Brus of Listowel, Ont., wish to announce the forthcoming marriage of their daughter, WILMA to KEVIN, son of Mr. and Mrs. Peter VanderLeek of Detroit, MI. The wedding will take place, the Lord willing, on Friday, May 31, 1985, at 6:30 p.m. in the Chr. Ref. Church of Listowel. Rev. Morris Greidanus officiating.

DEBRUYNE-ZWART: With joy and thanksgiving, Mr. and Mrs. Rinus DeBruyne of Union, Ont., wish to announce the forthcoming marriage of their eldest daughter CAROLYN ANNETTE to JOHN ALBERT, eldest son of Mr. and Mrs. Wesley Zwart of Strathroy, Ont. The celebration will take place, D.V., on June 1, 1985, at 3:30 p.m. in the First Chr. Ref. Church, 320 Elm St., St. Thomas, Ont. Rev. P. Meyer officiating.

DERUITER-BOVEN: With joy and thanksgiving, Mr. and Mrs. M. DeRuiter and Mr. and Mrs. F. Boven announce the forthcoming marriage of their children, TENA and THEO on Saturday, June 1, 1985, at 2:30 p.m. in Bethel Chr. Ref. Church, Listowel, Ont. Rev. Derk Pierik officiating.
Future address: 25 Parkway Forest Dr., Apt. 1516, Willowdale, ON M2J 1L4

FABER-VERMEULEN: The children of FENNA FABER and JACK VERMEULEN are pleased to announce the forthcoming marriage of their parents on Friday, June 21, 1985, at 3:00 p.m., D.V. The ceremony will take place in the East Chr. Ref. Church of Strathroy, Ont. Rev. J. Tangelder officiating. We pray that the Lord may continue to bless them in the years ahead.
Future address: 119 Oak St., Strathroy, ON N7G 3A7

HOEKSTRA-SYPKES: Bill and Millie Hoekstra and Tom and Ann Sypkes are happy to announce the forthcoming marriage of their children TRACY and ANDY. The ceremony will take place on Saturday, June 8, 1985 at 3 p.m. in Grace Chr. Ref. Church, Chatham, Ont. Rev. J. Tuininga officiating.
Future address: 276 Merritt Ave., Apt. 217, Chatham, ON N7M 3G1

RIEWALD-SCHUUR: Mr. and Mrs. Gerrit Riewald are pleased to announce the forthcoming marriage of their daughter LINDA to PETER Schuur, son of Mrs. Peggy Schuur and the late Mr. Pete Schuur. The ceremony will take place, D.V., on May 25, 1985, at 3 p.m. in the Chr. Ref. Church of York, Ont. Rev. John De pater officiating.
Their future address will be: 18 Brant St., Cayuga, ON N0A 1E0

Marriages

FEDDEMA-SCHOUTEN: With joy and thanksgiving to the Lord, Mr. and Mrs. Peter Feddema wish to announce the forthcoming marriage of their daughter, SANDRA CHRISTINA and DIRK, son of Mr. and Mrs. Dirk Schouten. The wedding will take place, D.V., on June 1, 1985, in the Mountainview Chr. Ref. Church of Grimsby, Ont., at 4:00 p.m. Rev. J. Nutma officiating. We wish you God's blessing Sandra and Dirk as you walk down life's path together.

TIERSMA-LANGERAAP: Mr. and Mrs. Jetse Tiersma of R.R.#1, Dunnville, are pleased to announce the forthcoming marriage of their daughter, JOANNE to JOHN EDWARD Langeraap, son of Mr. and Mrs. Symen Langeraap of R.R.#1, Dunnville. Wedding to take place, D.V., Saturday, June 1, 1985, at 2:00 p.m., at the Bethel Chr. Ref. Church, Robinson Rd., Dunnville. Rev. H.A. VanderWindt officiating.
Future address: R.R.#1, Smithville, ON L0R 2A0

VANDERLAAN-VAN HEYNINGEN: Mr. and Mrs. Abel VanderLaan are pleased to announce the forthcoming marriage of their daughter MARGARETHA MARIA to PAUL ROBERT, son of Mr. and Mrs. Roger S. Van Heyningen. This celebration in Christ will be on June 1, 1985, at 7:00 p.m., in the East Congregational Church, Grand Rapids, MI. Rev. Plantinga officiating.
Future address: 3058 Wingate Dr., #3B, Kentwood, MI 49508.

VERMOLEN-VINK: Sibolt and Willy Vermolen and Teun and Jacoba Vink are happy to announce the forthcoming marriage of their children, CORA WILLEMINA and EDWARD. Their union will take place, D.V., Saturday, June 8, 1985, at 11 a.m. in the Trinity Chr. Ref. Church, 99 Scott St., St. Catharines. Rev. Henry Jonker officiating.
Future address: 306 Vine St., St. Catharines, ON L2M 4T4

Anniversaries

Athens Metcalfe
1960 1985
"Give thanks to the Lord, for He is good; His love endures forever" (Psalm 118:1).
It is with thanks to the Lord that the children of,

ALBERT and GERTIE BOUWERS
(nee De Roos)

celebrate their parents' 25th Wedding Anniversary.
Love from:
John Albert
Rose-Marie
Joanne
Everyone is invited to an Open House at their home on Saturday, May 25, 1985, from 2-5:00 p.m.
Home address: 2682 Glen St., Metcalfe, ON K0A 2P0

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50 years is a long time

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be **very clear** to reproduce properly. Contact the advertising department for further information.

Anniversaries

Congratulations to Hylke and Anna Posthumus who will be celebrating their 50th Wedding Anniversary, D.V., on June 6, 1985.

Chatham, Ont. Chatham, Ont.
1955 June 3 1985
With joy and thankfulness to God, we hope, the Lord willing, to celebrate the 30th Wedding Anniversary of our parents,

PETER and ALY BROERSMA
(nee Holthof)

We pray that our Lord will continue to bless and keep Mom and Dad in His love and care.
Brian & Sandy Broersma; Cory — Dana, Sask.
Sharon & Art Timmerman — Chatham, Ont.
Steven Broersma — at home
Monique Broersma — at home
Psalm 16:11.
Home address: 166 Park Ave., W., Chatham, ON N7M 1W1

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40 years
The children of

GERRIE and RICHARD VAN KEULEN
(nee Pelleboer)

are happy to announce their parents' 40th Wedding Anniversary on May 27th, 1985. Offering best wishes and God's blessings for today and the years to come are:
Diane & Alan Dengo — Mississauga
Henry Van Keulen & Anne Williamson — Holland Landing
Sadie & Bill Hough; Jennifer, Teresa, Brian — Corruna
Maria & Gerrit Van Keulen; Jonathon, Jan, Jeremy, Joanne — Bluevale

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Jubbega, Frl. Beachville, Ont.
1940 June 1985
With joy and thanksgiving to the Lord, we are happy to announce the 45th Wedding Anniversary of our parents, grandparents and great-grandparents,

MARTEN and AKKE FOLKEMA
(nee Bergsma)

We pray that God will continue to bless and keep them in His care.
With love from their children, grandchildren and great-grandchild:
Jane & Ed Rusticus — Delta, BC
(Karen) Garry Mulder — Alliston, Ont.
Gary & Rhea Folkema — Ingersoll, Ont.
Luke & Margrid Folkema — Beachville, Ont.
Ruby & Elgin Hartsell — Woodstock, Ont.
Susy Folkema — London, Ont.
and 22 grandchildren and one great-grandchild.
An Open House will be held on Saturday, June 22, 1985, from 2 p.m. till 5 p.m. in the Emmanuel Reformed Church, Clark St., Woodstock, Ont.
Best wishes only.
Home address: Box 115, Beachville, ON N0J 1A0

Jistrum, Owen Brampton,
Friesland Sound Ontario
1935 June 6 1985
With gratitude to God, we are pleased to announce that our parents,

HYLKE and ANNA POSTHUMUS

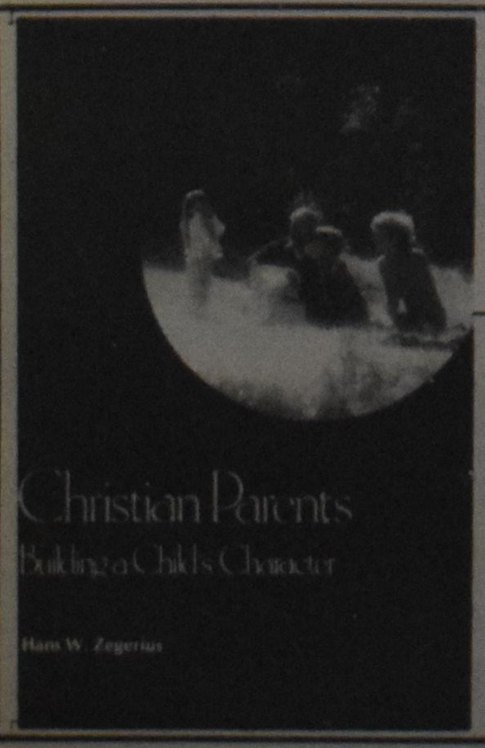
will be celebrating their 50th Wedding Anniversary on June 6, 1985.
Griet & Joe Jonkind — Meaford, Ont.
Hennie & Lloyd Annis — Owen Sound, Ont.
Wietse & Kathryn Posthumus — Toronto, Ont.
Elly & Dick Evans — Detroit, Mich.
Louise & Henry Lise — Scarborough, Ont.
Hilda & Andrew Talsma — Brampton, Ont.
20 grandchildren, one great-grandchild.
Their wedding text and their constant confession and hope is Ps. 48:14: "For this God is our God forever and ever; He will be our guide even unto the end."
We invite all friends and relatives to an Open House in the auditorium of Holland Christian Homes, 7900 McLaughlin Rd., S., Brampton, Ont., on June 8, 1985, from 2 p.m. to 4 p.m.
Best wishes only.
Home address: same as above, Apt. 702.

Sassenheim, Kemptville,
Netherlands Ontario
June 1, 1950
With thanksgiving to God we rejoice in the celebration of the 35th Wedding Anniversary of our dear parents, grandparents and sister,

(Rev.) DICK and ALICE LOS

and of the 35th Anniversary in the ministry of Rev. Dick Los on June 10, 1985. Their faithfulness to the Lord has been a model for our lives.
Marian & Keith Knight; Erika, Elise, Lauren, Bethany — St. Catharines, Ont.
Joyce & Bart Geleynse; Luke, Emily, Bart, Reuben, Joel — Winchester, Ont.
Irene & Carel Geleynse; Marty — Charlottetown, PEI
Liesje & George Vanzwol; Jessica — Waterdown, Ont.
Bill & Ingrid Los; Robin — Woodstock, Ont.
Chris Los — Woodstock, Ont.
and from:
Con & Grace Meyer — Oshawa, Ont.
Margaret & Richard Denbak — Stoney Creek, Ont.
R.R.5, Clothier St., W., Kemptville, ON K0G 1J0

More anniversaries on page 14.



Announce the birth of your son or daughter in C.C.'s Classifieds and receive a **free** copy of *Christian Parents*.

Know someone else who would like a copy? Send **$8.95** (plus 50¢ postage and handling) to **Calvinist Contact,** 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.

Classifieds

Anniversaries

Congratulations to Herman Sr. and Grietje Westendorp (nee Ijzerman) who will celebrate their 55th Wedding Anniversary, D.V., on June 5, 1985.

Kampen Brockville
1930 1985

It is with great joy and thankfulness to the Lord for His faithfulness that our parents

HERMAN SR. and GRIETJE WESTENDORP
(nee Ijzerman)

hope on June 5, 1985, to celebrate their 55th Wedding Anniversary.

"... leave your country, your people, and your father's household, and go to a land that I will show you ... and you will be a blessing" (Genesis 12:1b and 2b).

We, your children, thank you for your love, and understanding, and for the Christian home and upbringing up gave us. May God bless you always in life.

Your grateful children, grandchildren and great-grandchildren:

Trudy & Henry Weistra — Lethbridge, Alta.
John & Alice Westendorp — Kingston, Ont.
Harold & Susen Westendorp — Brockville, Ont.
Grace & Jake Van Dyk — Lethbridge, Alta.
Herman & Ann Westendorp Jr. — London, Ont.
Bill & Margaret Westendorp — Brockville, Ont.
Hennie & Harry Cretier — Brockville, Ont.
Harold & Hilda Westendorp — Brockville, Ont.
Cobie & Peter Blokland — Hamilton, Ont.
Joe & Claire Westendorp — Joyceville, Ont.
Corrie & Stan Norman — Ottawa, Ont.

30 grandchildren and eight great-grandchildren.

Friends and relatives are invited to an Open House on Saturday, June 8, 1985, from 3 - 5 p.m. at Bethel Chr. Ref. Church on Prescott Rd., Brockville, Ont. to celebrate this special occasion. No gifts please. Best wishes only.

New home address: R.R.4, Brockville, ON K6V 5T4

Leidschendam Vancouver
1950 June 1 1985

"Make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:3).

It is with much joy and thankfulness that we announce the 35th Wedding Anniversary of our parents and grandparents,

JAN and CATHERINE DE RUYTER
(nee Schmaal)

Congratulations Mom and Dad. May the Lord continue to bless you in the years to come.

With much love, from:

John & Irma Hamhuis; Karen, Michael, Bryan, Jennifer — Smithers, BC
Herb & Joni; Jeffrey — Ottawa, Ont.
Andy & Penny; Jordon — Vancouver, BC

Home address: 2651 E. 7th Ave., Vancouver, BC V5M 1T6

With praise to God the sustainer, we announce the 30th Wedding Anniversary on April 23, 1985 of our parents,

JAN DIRK and MARIA ELISABETH PEREBOOM
(nee Van Apeldoorn)

We thank God for having kept them in His care and pray for His continued blessing on their lives.

Liz Pereboom-Klumpenhouwer & Henry Klumpenhouwer; Mia — Edmonton, Alta.
Derk Pereboom — Los Angeles, Calif.
J. Pieter Pereboom & Margaret Dijkhuis-Pereboom — Iowa City, Iowa
Bert & Valerie Pereboom — Somerville, Massachusetts
Maarten Pereboom — Hamden, Connecticut
Jodie Pereboom — Grand Rapids, Michigan

Personals

Dutch Canadian widow, 52 years old, financially independent, religion - Free Reformed, would like to correspond with a warm-hearted Christian gentleman, age 52-55, who is not divorced or separated and a non-smoker. Object matrimony. Letters may be in Dutch or English with photo enclosed. Would prefer someone from Toronto and vicinity. Please reply to Box #4865, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Accommodation

First year nursing student attending Seneca College (Leslie Campus) looking for a place to stay starting this coming September. Please contact Yolanda Haverkamp, R.R.#5, Simcoe, Ontario, N3Y 4K4; (519) 426-4147.

Accommodation needed: Mississauga, Brampton area, young man seeks room and board in a Christian home, five days per week, as soon as possible. Please call (416) 561-4510.

Why not advertise in C.C.?

Obituaries

After ten years of struggle and suffering, her fight to live was won. She received the victor's crown from her Saviour. On Wednesday, April 17, in Toronto General Hospital, on her 27th birthday, the Lord took her home to celebrate with Him in His glory.

JENNIFER ELLEN GROEN

Beloved daughter of Ellen and Clarence Scheepstra (step-father). Beloved daughter of the late Marten Groen, pre-deceased November 28, 1963.

Dear sister of:
John Groen — Orillia
Teresa & Andy Miller — Chatham
Ron & Gina Groen — Orillia
Annette Scheepstra & Jerry Harrigan (engaged) — Orillia
Carla Scheepstra — Orillia

Dear aunt of Andrea Miller

The funeral was held at the Chr. Ref. Church of Orillia. Rev. Ringnalda of Orillia and Rev. K. Baker of Immanuel Church, Hamilton officiating. Meditation based on 2 Timothy 4:7,8 "I have fought the good fight."

Miscellaneous

Parents of handicapped children

Did your child miss, or is your child now missing, or will your child be missing Christian Education in Ontario because of his/her handicap? If this concerns you, and you would like to let your views be known and discuss your child's needs, please call: Mrs. Diane Regnerus (416) 628-0111 or write, 365 Sydenham Rd., R.R.#2, Dundas, ON L9H 5E2

For Sale

Organ for Sale

1984 Domus 70 Viscount, 2 Manuals (4½ octaves), 32 pedals (2½ octaves), oak cabinet with bench plus 4 Channel Accoustic system. Ideal for small church or church hall. (New price $14,700.00) asking price $10,900.00. Call (416) 892-6018.

For Rent

For Rent

Attractive 2 bedroom, country apartment. Available immediately. St. George area (within ten miles of Cambridge and Brantford). Phone: (519) 448-1585.

Beautiful, 3 bedroom, completely furnished cottage, in Point Clarke, on Lake Huron, 3 blocks from beach and store. Available July and August. Please phone (519) 395-3581.

Real Estate

Harold Workman
Real Estate Ltd.
Clinton, Ont.

Dairy: 64 tieup, modern barn, 149 acres.
Dairy: 136 acres; cows; quotas, machinery.
100 sow, farrow to finish, 180 acres, choice location.
120 sow setup, 149 acres, raised bungalow.
Layer quota, 5,909 on 75 acres.
250 acres, 170 workable, priced to sell.
7 acres, good house, large 1 floor barn, hwy. location.
11 acres, good house, barn setup for sows, hwy. location.

Contact:
Bill Steenstra (519) 482-3780
Peter Damsma (519) 482-9849

Cottages

ALTON LODGES

1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.

Telephone: 705-429-2420
Address: 459 Mosley St.
Wasaga Beach, ON
Site 30, Box #8, R.R.#1 L0L 2P0
LEN & RITA BETTE

CEDARHOLM COTTAGES

Cottages on beautiful Kennebec Lake, 85 miles west of Ottawa. Sand beach, good fishing. Treed campsites.

R.R.1
Arden, ON K0H 1B0
1-613-335-2058

Lang's Resort and Campgrounds

Rice Lake

Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1985.

Write or phone for brochure:

Lang's Resort and Campgrounds,
R.R.#3, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

Help Wanted

DRIVER SALESPERSON

Leading floral industry whole-saler has an immediate opening for an aggressive, self-motivated person to sell flowers and plants to established customers. Knowledge of floral products and industry a definite asset. Please apply in writing to: Creekside Gardens Ltd., Box 25, Fairlane Rd., Jordan Stn., ON L0R 1S0

Grower wanted: Experienced grower for roses and holiday crops. Phone Staalduinen Floral (416) 662-4975.

Looking for a single, man to work on a **dairy farm.** Experience in milking necessary, as well as field work. Call (416) 627-1027 between 7-9 in the evenings.

Vacations

Christy's Cove cottage for rent, all facilities on Byng Inlet of Georgian Bay. Suitable for six adults or two small families. Also, tent and trailer sites — all hook-ups available. Hosts: Hessel and Marie Wiersma. Phone: 705-383-2930.

Little Europe Resort
Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-zwem- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Plm. 35 mijl van de Chr. Ref. Church in Orillia.

*** No pets please.**

R.S. BAKEMA
Telephone: (705) 645-2738

Employment Wanted

Young Dutchman is looking for full-time employment on dairy farm. Graduate of M.A.V.O., H.A.V.O. and R.H.L. (Ryks Hogere Landbouw school). Also has diploma in "Land-en Tuinbouw." Experience 2½ years on dairy farm, including management of small farm. Married with 1 child. For preliminary information phone R. Mulder (613) 459-6146. Contact: Mr. J. Bylholt, Tillewei 14, 8842 LC. Welsryp, (Fr.), The Netherlands.

My name is Tim DeVries and I am 18 years old, aim to be a car mechanic, and will have completed the Map Forty program in Fanshawe College by the end of June, 1985. I would like to complete my apprenticeship anywhere in Ontario preferably in a dealership. Please call in the evenings at 519-235-0941.

Calvinist Contact keeping the Christian community in touch

Help Wanted

The Institute for Christian Studies

seeks applications for the position of

Secretary/Receptionist

Duties include: reception, typing, and distribution of materials available from ICS. Applicants should have excellent English grammar and spelling skills, good typing skills, a pleasant manner for reception work, and be well organized and able to work somewhat independently. Work begins **June 17, 1985.**

Apply to:

ICS, 229 College Street, Toronto, ON M5T 1R4
For more information call: (416) 979-2331

Travel

Menno TRAVEL SERVICE

"Your first stop to anywhere in the world"

Lakeshore Square
33 Lakeshore Rd.
St. Catharines, Ont.

Phone: (416) 937 0550
toll free ZENITH 97110

Corrie De Jong, Sales Representative 934-5358 (home)

Need summer help? Why not contact one of the students in our Summer Job Market

Classifieds

Teachers

ATHENS: Athens Christian School invites applications for the position of **teaching principal** for the **grades 5-8** for the 85/86 school year. Please address your letter of application with resume to: Mr. Henry Oosterhof, R.R.#4, North Augusta, ON K0G 1R0. Tel: (613) 924-9378.

BROCKVILLE: John Knox Christian School invites applications for a permanent **half-time kindergarten teacher.** Please send letters of application, resume and credentials to: Mr. Harold Somers, principal, 136 Pearl St., East, Brockville, ON K6V 1R2 or call (school) 613-345-1101, (home) 613-342-1474

CLINTON: Clinton and District Christian School invites applications for a **½ time Kindergarten and ½ time Remedial** position. This is a full-time position. Send application and resume to: R. Schuurman, principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0 or phone (519) 482-7851.

LONDON: London District Chr. Secondary School invites qualified teachers to submit applications for **Physical Science** position. Please send letters of application, credentials and references to Mr. Henry Kooy, principal, LDCSS, 24 Braesyde Ave., London, ON N5W 1V3. Tel: (519) 455-4360 (school), (519) 453-5719 (home).

NOVA SCOTIA: Kings County Christian School, R.R.#1, Cambridge Station, Nova Scotia B0P 1G0, has a possible opening for the 1985-86 school year for a **grade 6-7** teacher. Include with application a resume and a statement of applicant's perspective of Christian education. Contact Barbara Billings, principal (902) 678-9181.

PEMBROKE: Pembroke Chr. School invites applications to fill a position for **teaching principal.** Please forward letter of resume in application to Mr. H. Huyer, principal, Pembroke Chr. School, P.O. Box 563, Pembroke, ON K8A 6X7.

SARNIA: Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3 invites qualified teachers to apply for a position in **Geography-Math-Art.** Please send letters of application, credentials and references to: Mr. Wayne Drost, principal, (school), 519-337-9122, (home) 542-7113.

STRATFORD: Stratford & District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0 invites applications for a **teaching principal,** for the 85/86 school year. Send letter of application and resume to: A.J. Vanderstoel, principal, or call (519) 393-5675.

Kindergarten Teacher
Required by sponsors of a Christian kindergarten program in **Wyoming,** Ontario, commencing September 85 — two days per week. Please send resume outlining education, qualifications and experience to: Mr. William Nywening, P.O. Box 59, Wyoming, ON N0N 1T0.
Deadline: June 18, 1985.

Calvinist Contact
Keeping in touch with the Christian community

Job Market

ACTON: Male will be 16 in June, seeking summer employment. No prior working experience, would like to work on a horse farm or is willing to do anything else. Please contact Walter at (519) 853-2455 or write Walter Kroezen, 34 Young St., Acton, ON L7J 2G6

ACTON: 15-year-old male student attending Toronto District Christian Highschool in Woodbridge is seeking summer employment on farm. Willing to do other types of work. Please call (519) 853-0758 and ask for Anthony Looyenga.

BAILIEBORO: I am a college bound student seeking summer employment anywhere in Ontario. I can work from June 24 to August 31. I love working with children and do not mind hard work. If you would like more information I can be reached at (705) 939-6360 or write to Darlene Borger (that's me), R.R.#1, Bailieboro, ON K0L 1B0

BIRMINGHAM, Mich.: 17-year-old male Canadian living in Michigan temporarily and therefore cannot work in the USA. I am college bound and would like summer employment anywhere in Ontario. Experience as contractor-labourer, factory and warehouse worker. References available. Please call collect at (313) 626-7831 or write John Vanderleek, 4724 Walnut Lake Rd., Birmingham, MI 48010.

BOWMANVILLE: Finished 1st year of college and ready for employment by May 20. I'm taking an Office Administration course and looking for a job related to office work. I am 18 years old, reliable, responsible and I have a good Christian attitude. I have very good typing and work processing skills. If I can help you, please call: Sandra (416) 263-8841 or write: Sandra Rozema, R.R.#1, Bowmanville, ON L1C 3K2

BURLINGTON: I am a 16 going on 17-year-old boy looking for summer employment. I have two years experience working in greenhouses and nurseries and am willing to do any work. Please phone Hans Vander Laan at (416) 336-3547.

CAMBRIDGE: 17-year-old girl is seeking a mother's helper or babysitting job in Southern Ontario. I am experienced in both areas of work and am also willing to try a health care related job. For more information call Mary Versteeg at: 519-658-2692 or write to: R.R.#21, Cambridge, ON N3C 2V3

CAMBRIDGE: I am a 16-year-old, responsible girl, experienced as a mother's helper, and would like employment as such this summer. I am willing to live in your home, somewhere in Southern Ontario. References gladly provided. Contact me at 519-623-8277 or write: Wendy VanDyke, 65 Woodland Dr., Cambridge, ON N1R 2X7

CAMBRIDGE: 17-year-old girl, planning to attend Redeemer College in the fall, seeks employment. I will be available from June 20 till the end of August. I am willing to try anything. Write or call Sharon Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7; (519) 621-4502.

CLINTON: A 16-year-old girl attending London Christian Highschool is seeking work as a mother's helper or any other work related to children. Experience includes teaching V.B.S., Sunday School, etc. as well as babysitting. Please call Marian Visser 482-3537.

Job Market

CLINTON: Hi! I am a university bound student seeking summer employment from June 17 to August 29. I am willing to work anywhere in Southern Ontario. I have typing and office skills as well as experience with housework, dairy cattle, and haying. I am hard-working and reliable and willing to do just about anything. For more information call me at (519) 482-7277 or write to Nellie Roest, R.R.#1, Clinton, ON N0M 1L0

CONSECAN: Responsible 16-year-old girl looking for a job on a horse or dairy farm. I am willing to try anything new. I have had experience in handling cows and horses. Please contact Annie Veltman, R.R.#1, Consecan, ON K0K 1T0; (613) 392-4451. Can start June 14, 1985.

DRAYTON: Second year Redeemer College student seeking employment immediately. Willing to do anything. Call Sylvia Vanden Hazel at (519) 638-2936.

DRAYTON: A 19-year-old Redeemer College student seeks employment for the months of May and June. I have experience working with the mentally handicapped, particularly in music therapy. Call Arlene Heidbuurt at (416) 634-8074 until April 26 or (519) 638-2573 anytime.

HAMILTON: 17-year-old girl, planning to attend Redeemer College in fall, seeks employment. Available June 20 till September 1. Experience in sales, office work, child care, and sewing. Very active in drama and art. I am willing to try anything, but I do prefer a job in the Hamilton region. Write or call Alisha Van Belle, 40 Brenlyn Court, Hamilton, ON L9C 4N9; (416) 389-6692.

ARDROSSAN, Edmonton: My name is C. Paul Horsman and I'm a grade 12 student at Concordia College. I plan to attend College in the fall so I'm looking for work. I'm a willing worker and will be glad to take whatever you have to offer. Be it only a week or a few days, I'd be more than willing to work. I've done volunteer work over the winter and am a member of the Concordia College choir. My phone numbers are: 922-3301, 477-2954.

GRAND RAPIDS: Hi, my name is Susanne Klanert. I am 20 years old, in my second year at Calvin College (Grand Rapids). I am seeking summer employment and am willing to do many odd jobs including babysitting, housesitting, lifeguarding and teaching swimming. I would like to work in southern Ontario starting June 1. My address is Omega 8, Calvin College, Grand Rapids, MI 49506 USA (616) 957-6587 or 10 Hartford Ave., Toronto, ON M4L 1N9 (416) 694-4008 (after May 27).

GRIMSBY: Second-year university social work student, 22, experienced with child care, elderly, mentally handicapped and has skills related to helping field. Seeking employment in social work field starting May 6. Resume and references available. Will consider other work. Contact Elizabeth Opthof, 254 Ridge Rd., E., Grimsby, ON L3M 4E7; (416) 945-8281.

GUELPH: I'm a young Christian girl seeking a summer job on a farm. I have lived on a farm for 14 years, I am 17 years old, and my name is Annette Aasman. My phone number is 1-519-824-4643 and my address is 11 Neeve St., Guelph, ON N1H 4B8.

Job Market

GUELPH: Need help? Reliable 4th year Woodland Christian High student, 17 going on 18, wishes full-time summer employment from June 29 to September 3 approximately. Some experience in a bakery; will do almost any kind of work. Please phone George at 519-824-3634 anytime after 3:30 p.m. if possible.

If you are a student and need a summer job, why not add your name to these listings — free!

GUELPH: 15 going on 16 year old Christian male attending Woodland Chr. High School in Breslau, Ont. is seeking summer employment, preferably in greenhouse, landscape maintenance, or willing to do anything else. Please phone Paul Tjoelker at (519) 824-3634, Guelph, Ont.

HAMILTON: Redeemer College student, 18, needs work from May till August. Two years retail sales experience with ability to do cashier work, but willing to do any work. Contact Karin Cook at 416-388-1668.

HAMILTON: Hardworking and ambitious second year Christian college student is looking for work anywhere in Southern Ontario (preferably the Hamilton area). I have experience in a retail store (2 years), office, painting and babysitting. I am willing to do any type of work. Phone Marica Mostert at (416) 389-6057.

HAMILTON: Mature, competent grade 11 student of a Christian high school seeks summer employment. Has special abilities in mathematics, computer skills and word processing. Willing to do any kind of work anywhere in Ontario. If interested, write or call Terry Van Belle, 40 Brenlyn Court, Hamilton, ON L9C 4N9; (416) 389-6692.

LONDON: Strong 18 year old with driver's licence and some experience in [illegible]ping and constr[illegible]anup is looking for any [illegible] in farming or construction. Please call John (519) 471-8389.

found employment

LUCKNOW: 16-year-old girl seeking summer employment, mid-June to September. Experienced in babysitting, housecleaning and gardening. Call: (519) 529-7603 or write: Irene Brink, R.R.#6, Goderich, ON N7A 3Y3.

MOOREFIELD: I am a 17-year-old high school graduate seeking summer employment. I will be available from the end of June till the end of August. Have some experience as mothers helper and working on the farm. I am willing, however, to try anything. Write or call Joyce VandenHazel, R.R.#2, Moorefield, ON N0G 2K9; (519) 638-2936.

NORTH YORK: I am a 17-year-old female from North York who is looking for a summer job. I am available from July 1 to Labour Day. I have had plenty of babysitting experience as well as experience working at an amusement park. I speak some French, and a little bit of Dutch. I have some musical skills and can type adequately well. I'm willing to do any kind of work. Please contact Emily Peetoom, 74 Fontainebleau Dr., North York, ON M2M 1N9; (416) 223-4427.

OSHAWA: Hi! I am a 22-year-old girl, who will have finished my Grade 12 in June. I hope to be going to university in September. I need a job for the summer to help pay for my tuition. I am willing to move anywhere in Ontario. I can do various things, for example, office work, waitress, paint, house helper (great cook!) and more! For more information please call me, Sylvia, at 8:00 a.m. at 1-416-725-6069 or write Sylvia Terpstra, 254 Cedar Valley Crt., Oshawa, ON L1G 3W1

OWEN SOUND: I'm a 16-year-old girl seeking summer employment in the Woodstock or surrounding area. I have worked on a nursery farm, I have cleaned houses and cared for many children. I'm willing to learn any other kind of work offered to me. I'm available anytime after June 15 till August 31 You can write me: Wendy Kapteyn, R.R.#2, Annan, ON N0H 1B0 or call me at 1-519-376-2053.

PETERBOROUGH-Millbrook: Responsible, 21-year-old female seeks work in any of several types of jobs. Can paint, waitress, communicate well with people, and has years of experience in caring for children, among other things. Has just finished third year of university and needs job to further education in fall. For more information call Rosalinde at (705) 932-2953 or write Rosalinde Heeringa, R.R.#1, Fraserville, ON K0L 1V0

ST. CATHARINES: I am a 16-year-old Christian High School student; have experience working on a dairy farm, and would like to work on a dairy farm again this summer, for the July and August months. If you would like to hire me, please call: (416) 937-6046, evenings.

Classifieds

Job Market

ST. CATHARINES: I am a 15-year-old Christian high school student, have some experience working on a dairy farm. I would like to work on a farm in the months of July and Aug. If you would like to hire me call (416) 937-3672, anytime. Ask for Dave.

ST. CATHARINES: Almost 17 years old, Chr. High School student is looking for summer job on dairy farm. Has experience. Please call Dennis at 416-935-9014.

ST. CATHARINES: 14-year-old boy would like to work the months of July and August. Anything in greenhouse work, lawns or chores around the house in St. Catharines. Phone (416) 935-1020.

ST. CATHARINES: I am a 17-year-old Christian male who has experience in automechanics, electricity and landscaping. I am looking for summer employment for the months of July and August. If you would like to hire me please call: (416) 685-9240.

SMITHVILLE: I am an 18-year-old looking for a summer job. Willing to do any kind of work. Please call: Cindy Nienhuis (416) 957-3445.

Job Market

SARNIA: Hi! my name is Sandra de Blik. I'm 18 years old and plan to attend Calvin College this Fall, with the goal of obtaining a degree in Music and French. I have four years experience teaching music lessons and I would like to find a job tutoring for the Summer. Available June 1, please call me at (519) 336-2010.

SARNIA: Lambton Christian High School girl, almost 16 years old, would like to work full- or part-time this summer to gain work experience. Would like to work in store or office etc. Have computer and typing course credits. Piano or accordion lessons at reasonable rates all year around. Won't you please call me at 519-542-7275, or write to: Terry Korstanje, 1856 Donalda Dr., Sarnia, ON N7T 7H6.

SHEDDEN: Male, 16 years old, seeking summer employment on a farm, with a possible need of accommodations. Has previous farm experience from living on parents' farm, general licence and can drive anything. Please call anytime at (519) 764-2268.

Job Market

STRATFORD: Hard working 14 year old student would like summer employment on farm in Stratford area. Experience pigs, cage layers, broilers. Willing to learn. Loves farms. Please call Mark Frankruyter (519) 271-6038 or write: 154 Strachan St., Stratford, Ont. Long distance call collect.

TORONTO: Kind, dependable, 16-year-old girl looking for summer employment in Toronto area. July and August. Interested in office work, store, child care or landscaping. Willing to learn and gain experience. Please contact Alisa Praamsma, 27 Dittmer Cr., Ont.; 741-4912.

WINGHAM: 18-year-old girl looking for a summer job. Have always lived on dairy farm. Can drive tractor. Likes looking after children. For further information contact Liz Versteeg, R.R.#2, Wingham, ON N0G 2W0. Phone (519) 357-2009.

WELLANDPORT: Beth Ann Douma, age 14, R.R.#3, Wellandport, ON L0R 2J0; 386-6765. Experienced in babysitting. Type of work preferred: babysitting, light housework or other.

Job Market

WOODSTOCK: 18-year-old female seeking employment in accounting or similar work. Will be starting college for accounting in the fall. Willing to move. Contact Rosemary Alblas, R.R.#5, Woodstock, ON N4S 7V9 or call 1-519-467-5452.

Job Market

Attention students!

The Summer Job Market will only run for three more weeks, so get your ad into our office today!

A Gentle Reminder To Our C.C. Family

We are really happy that so many of you continue to use the pages of C.C. to share with others important events in your own family, such as births, marriages, anniversaries, etc. But at this time we would like to stress a few points.

Please watch deadlines

Each issue of C.C. is dated on a Friday. **Display advertising** deadline is on the **Wednesday** (8:30 a.m.) of the **preceding week. Classified advertising** deadline is on the **Thursday** (8:30 a.m.) of the **preceding week.** Please keep this in mind! Deadline details appear each week at the bottom of the Calendar of Events.

Send printed copy

We strongly suggest you send us **typewritten or printed** copy, but do not use capital letters for the whole text.

Telephone calls

Frequently we receive telephone calls from far and near, and we always enjoy talking with you. We don't want to discourage you from phoning us, **but we cannot be responsible for any errors due to phoned-in advertisements. This also applies to hand-written copy.**

Let's avoid mistakes

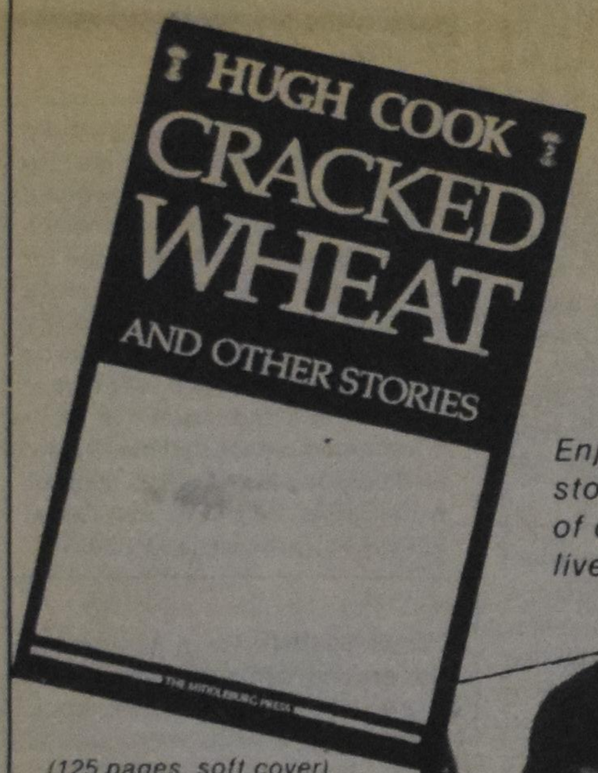
We hate to make mistakes, but we all do. Most mistakes are inadvertently made when we receive your phoned-in or hand-written copy.

Let's do our best to avoid those mistakes. We count on your cooperation!

Stan De Jong,
Manager

A FREE BOOK FOR YOU!

Give your friends a gift subscription to *Calvinist Contact* (or persuade someone to take out his/her own subscription) and we will send **you** a free copy of *Cracked Wheat* by Hugh Cook.



JUST OFF THE PRESS

Cracked Wheat
and other stories
by Hugh Cook

Enjoy a feast of fiction in this unique book. Ten stories bring the reader in contact with a variety of characters during special moments of their lives.

(125 pages, soft cover)

Retail Value $7.95

Mr. Cook is an Associate Professor of English at Redeemer College in Hamilton, Ontario.

We will send you a **free** copy of *Cracked Wheat* if you send us a cheque covering either

a) a gift subscription
(paid by you)

OR

b) a new subscription
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Offer not valid on personal subscriptions or subscription renewals.

Response Form

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Please send a subscription of *Calvinist Contact* to:

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by Remkes Kooistra

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NOW IN ITS SEVENTH PRINTING!!

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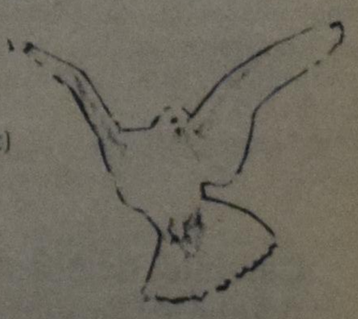


$4.95 (with volume discount)

(plus $1.50 postage and handling)

Guardian Publishing
99 Niagara St., St. Catharines, ON
L2R 4L3

Events/Books

CALENDAR of events

May 25-26	Open House and Music Festival at Turning Point Girls Home, Nigh Road, R.R.1, **Ridgeway**, Ont. Open House Sat. from 12 to 10 p.m. and Sunday from 1 to 6 p.m. Music programs on both days start at 2 p.m.
May 25	Third Annual Spring Concert of the "Mountainview Singers" directed by Harold de Haan and accompanied by Mrs. R. Fluit, at 8 p.m. in the Mountainview CRC, **Grimsby**, Ont. Choral works, solos and audience singing. Free-will offering.
May 25	Organ recital by John VanderTuin at 8 p.m. in the Calvin CRC, **Dundas**, Ont. Collection for Redeemer College's "Asma Memorial Scholarship in Music."
May 31	Attention: Infertile Couples! Come and join an infertility support group at 8 p.m. in the Immanuel CRC (corner West 5th and Mohawk), **Hamilton**, Ont. For info. call Leida (389-2487) or Miriam (388-5397).
May 30-June 1	Three-Day Conference on "Orthodoxy and Orthopraxis in the Reformed Community Today" at Redeemer College, **Hamilton**, Ont. Seven main speakers. For info. call 416-549-8024.
June 4	Special meeting in the Strathroy East CRC, **Strathroy**, Ont., at 8 p.m. Speakers: Dr. H. Evan Runner on: "Direction of the Christian Reformed Church" and Dr. Mark VanderHart.
June 5	"Hollandse Dag" will be held for the sixth time in the First CRC, **Kingston**, Ont. Lunches are $2.00. For info. call Mrs. Bylsma 386-3754.
June 7-8	"The Creation as Cosmos," a two-day seminar featuring the Fellows of Calvin College's Center for Christian Scholarship at the I.C.S., 229 College St., **Toronto**, Ont. For info. phone (416) 979-2331.
June 11	"Hollandse Dag" in Victoria in the First CRC, **Victoria**, BC.
June 12	"Hollandse Dag" in **Moorefield Park**, at 10 a.m. Speaker: Rev. Harry VanderWindt. Take lunch along.
June 22	13th Annual Grunniger Picnic, at 10 a.m. at the Grand River Conservation Area, **Rockwood**, Ont.
July 1-19	Summer Courses at Redeemer College, 467 Beach Blvd., **Hamilton**, Ont. Sponsored in cooperation with OACS and Calvin College. For info. phone (416) 549-8024.
July 6-13	Summerfest at Calvin College, **Grand Rapids**, MI. A learning vacation for singles, couples, families, young and old. For info. contact the Alumni Office at Calvin College (616) 957-6000.
July 20	"Hollandse Dag" in the Westmount CRC, **Strathroy**, Ont. Have your first coffee at 9:30 a.m. Speaker: The Rev. Jan Van Dyk from Barrie. An attractive program includes music, choirs and fun activities. Don't miss it!
Aug. 4-6	Neerlandia Historical Society invites all former residents to a community reunion, celebrating the book launch of "A Furrow Laid Bare," the Neerlandia history book; in **Neerlandia**, Alta. Reply by June 1 to Neerlandia Reunion Committee, Neerlandia, AB T0G 1R0.
Aug. 5-24	Summer Session "Build Your Faith" at Ontario Theological Seminary, 25 Ballyconnor Crt., **Willowdale**, Ont. Sponsored with IVCF. For info. phone (416) 226-6380.
Aug. 10-20	Third Annual Mexico Summer Training Session Tour Group. Tour leader: Dr. Dick L. Van Halsema, RBC President. For info. contact Reformed Bible College, **Grand Rapids**, MI (phone 616-458-0404, Ext. 13).
Sept. 17-24	Red Mesa Tour '85. Tenth annual bus tour to Navajo and Zuni Christians. For info. contact the Burlington CRC Home Missions office at (416) 637-3434.
Oct. 12-14	25th Anniversary of **Athens** Chr. School; contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.
Oct. 14-20	Christian Heritage Tour (Lancaster, PA and Washington, DC). Tour originates from **Toronto** and **Hamilton**, Ont. For info. contact (416) 529-7163.

Next issue

Dated	Mailed	Classified Deadline	Display Advertising Deadline
Fri. May31	Tues. May28	Thurs. May23-8:30a.m.	Wed. May22-8:30a.m.
Fri. June7	Tues. June4	Thurs. May30-8:30a.m.	Wed. May29-8:30a.m.
Fri. June14	Tues. June11	Thurs. June6-8:30a.m.	Wed. June5-8:30a.m.

ATTENTION

Special meeting in the Strathroy East CRC
Strathroy, Ont.
on June 4 at 8 p.m.
SPEAKERS: Dr. H. Evan Runner on:
"Direction of the Christian Reformed Church"
and Dr. Mark VanderHart.

History

Canada's reluctance to deal with war criminals

War Criminal on Trial: The Rauca Case, S. Littman, Markham, Ont., Paperjacks Ltd., 1983; $3.95, pb. H.J. Groenewold, Edmonton, Alta.

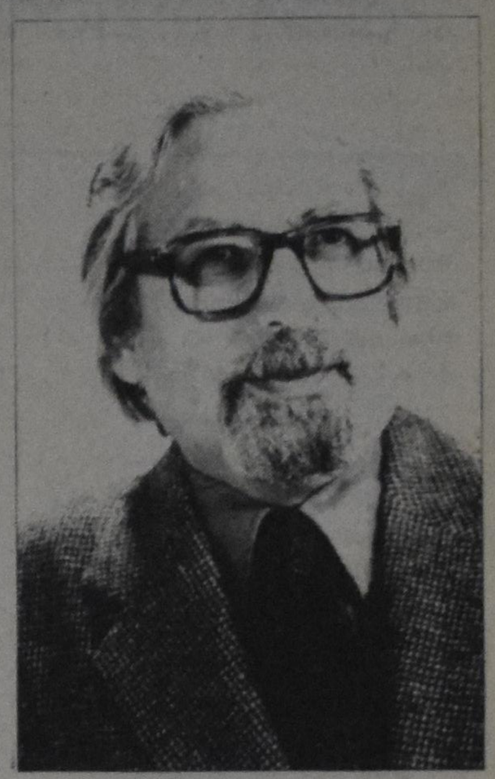
The arrest of Helmut Rauca, a Nazi war criminal, in June, 1982, took many Canadians by surprise. Not a few of them wondered whether or not it was time "to let bygones be bygones." Is it not time to forgive, to extend Christian charity? Why bother sending back an old man to stand trial on charges of crimes against humanity? Is it not merely an act of vengeance?

The author vehemently denounces such attitudes. Littman sees the arrest of Rauca as the beginning of a final just reckoning with the past. The arrest is also a forceful and most timely reminder to Canadians of the heinous nature of the Holocaust: the destruction of a people because they existed. It is a reminder that the Holocaust was an act of pure evil affecting all mankind.

Anecdotal style

To remind contemporary Canadians of the reality and nature of the Holocaust, Littman uses the arrest of Rauca as the occasion to describe the life and death of the ghetto of Kaunas in Lithuania. The anecdotal style, the individual suffering drawn sharply against the background of human anguish and sorrow, affect the reader deeply. Who can forget the graphic account of an elderly rabbi slaughtered in his library; the mother who, unable to rescue her children from the lime pits, joined them in death; or the innocent young man pleading vainly with Rauca for his life?

These and many other anecdotes of demonic evil emphasize the zeal with which Rauca and others fulfilled their tasks. Rauca personally supervised the work of sending people to their deaths, especially such redundant groups as intellectuals, the feeble and elderly, pregnant women and children. At no time, to the day of his death,



S. Littman

did Rauca express reservations or indicate any guilt about his contributions to the Final Solution.

Indictment of Canada

This tragic history of the Kaunas ghetto is not only a story about a Nazi war criminal, it is also an indictment of Canada's reluctance to pursue these criminals living within her boundaries. Littman gives several reasons for Canada's reluctance to prosecute any war criminal. He points out that immediately after the war communism became the new menace. Some of these former Nazis could be used in various anti-Soviet activities in Soviet-bloc nations.

But, more importantly, there is little political profit in pursuing war criminals. French Canada is not very interested and to post-war, East European immigrants and their children all talk of war criminals is anathema. Besides the Jewish vote is too small to make a significant political difference. After all, Canadian Immigration had successfully barred the door to Jewish refugees before and during the war and remained opposed to Jewish immigration after the war.

Littman appeals to all Canadians not to agree to a moratorium on discussion of the Holocaust. To do so is to dishonour the dead and, in the words of the philosopher Fackenheim, hand Hitler a "posthumous victory." Canada must pursue justice diligently and help to right the wrongs committed against mankind.

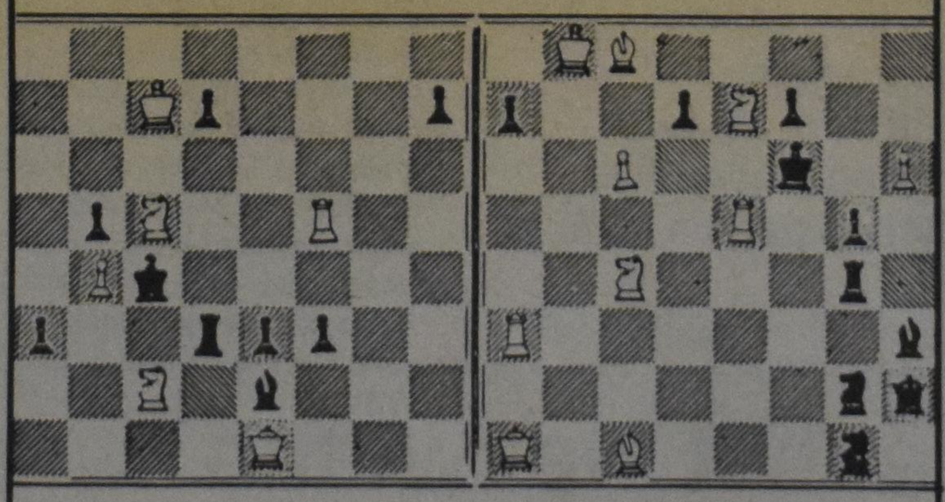
Let's Play Chess

by Pete Layer

SECOND SERIES OF PROBLEMS IN MAY

#1050
V.A. Bron,
USSR, 1947
9

#1051
S.D. Leites,
Czechoslovakia, 1947
10



6 **10**
3-mover 3 pts. **2-mover 2 pts.**

Notes

1. These post-war problems may be tricky to solve. I hope they will give you a few hours of enjoyment. Watch out for pins, flight squares and sacrifices.
2. Please give the key and threat, if any, and all variations for #1050, and the key and threat, if any, for #1051.
3. The deadline for the May Problems is June 20, 1985, (five days later for those who live outside of Ontario — postmarked).

ATTENTION: Infertile Couples

There is an infertility support group, it is an informal group, and we are planning to get together on

Friday, May 31, at 8:00 p.m.

Come and join us at Immanuel Christian Reformed Church (corner of West 5th and Mohawk Streets in Hamilton) for support and Christian fellowship. If you have any questions,

please call:
Leida at (416) 389-2487 or
Miriam at (416) 388-5397

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MEXICO SUMMER TRAINING SESSION
TOUR GROUP

to churches, missions, places of natural and historical significance. Areas of Mexico City and Merida (Yucatan) during final days of the 18th annual Mexico STS.

Ten days, August 10 to 20. Tour leader: Dr. Dick L. Van Halsema, RBC President. Ideal for relatives and friends of STS group participants, pastors, and all mission supporters. Only $995 in Mexico: double occupancy, meals, air conditioned hotels, plus round trip airfare from U.S. or Canada. Ask for complete information!

Contact STS office now, at:
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1869 ROBINSON ROAD, S.E.
GRAND RAPIDS, MI 49506
616-458-0404, Ext. 13

Dutch

Persoverzicht

Carl D. Tuyl

Na veertig jaar werd in Holland weer de bevrijding gevierd. De Canadezen werden weer in de bloemetjes gezet, en één veteraan kreeg wel de schok van zijn leven toen hij verrast werd met een veertig-jarige zoon die tot dat ogenblik een onbekende voor hem was geweest.

Waar is de tijd gebleven? Gisteren zongen we nog uit volle borst in de vergaderingen van de J.V. op B.B.: "Op broeders op gezongen, van jeugd en moed en kracht ..." en vandaag kompleet met kale bollen en rheumatiek in de botten horen we bij "De Jeugd Van Vroeger." De tijd gaat snel, gebruikt haar wel!

De Hoge Raad (Supreme Court) kwam tot een betekenisvol vonnis. Het kwam in verband met een zaak die aanhangig was gemaakt door tegenstanders van de Cruise raketten vluchten over Canada. De Raad verklaarde dat zulke vluchten niet onwettig waren, maar wel was in het vonnis besloten dat de Raad zich het recht toekende om regeringsmaatregelen die met de grondwet te maken hebben te beoordelen. De "peaceniks" die deze zaak aanhangig maakten zullen met een rekening van zo ongeveer $50,000. gepresenteerd worden vanwege proceskosten, maar de regering in een nogal royaal gebaar overweegt tegemoetkoming.

Verschillende kranten vermaken hun lezers met het vermelden van de kosten van bepaalde evenementen. Zo rapporteerde onder anderen de Toronto Star dat de Mulroney -Reagan meeting in Quebec City in de maand maart meer dan een half miljoen dollar had gekost. Een andere krant bericht met nauwelijks verholen smaad dat de prime minister met een regeringsvliegtuig naar een hockey wedstrijd was gegaan. Wat willen ze dan dat Mulroney en Reagan samen by MacDonald gegeten hadden? Ik zie Joe Clark al bij de toonbank staan: drie Big Macs alstublieft en één zonder uien. Of willen die journalisten misschien dat Mellowrooney op een Fongers door het land heen sjeest?

Canadezen lopen deze week met hun handen aan de linkerkant van de borst. Dat komt omdat ze hun hart vasthouden voor de komende begroting.

Onze Minister van Financien is er de man niet naar om halve maatregelen te nemen. Toch vragen ekonomen zich af of dit wel de tijd is om het regeringstekort te lijf te gaan.

In British Columbia neemt de Social Credit regering geen halve maatregelen. Schoolbesturen die zich niet houden aan de voorgeschreven bezuinigingen worden één, twee, drie, de laan uit gestuurd. Daar zal nog wel een staartje aan vast blijken te zitten. Er wordt al gesproken over eventuele processen.

Tijdens Mulroney's verblijf in Bonn waren er nogal wat weinig flattérende geruchten in omloop. Mulroney had met de koningin gefotografeerd willen worden (een privilege voor staatshoofden). Zijn assistenten waren nogal hardhandig, en zijn nogal potsierlijke lessenaar moest en zou mee. Het was allemaal waar, en er is nu een verwoede ondergrondse speurtocht aan de gang naar de "verrader." Als ze die vinden is-ie de pineut.

Nadat de Canadese veteranen Nederland weer verlaten hadden kwam de Paus op visite, maar die werd niet zo enthousiast ontvangen als de bevrijders. Zelfs Catholiek Nederland reageerde nogal koeltjes, en in menig plechtige dienst werd de Paus de les gelezen. Het blijkt dat nog steeds iedere welgeaarde Nederlander toch ergens een theoloog is. De Paus van zijn kant deed geen millilitertje water in de Catholieke pap. Geen trouwen voor de priesters, geen dames in het ambt, enz.

De diplomatieke taal van Washington zowel als van Moskou heeft er niet om gelogen de laatste week. Van wat er gezegd werd zou je nooit afleiden, dat de beide landen bezig zijn met bewapeningsbesprekingen. Gorbachev moet natuurlijk wel even laten zien dat hij haar op zijn tanden heeft en Reagan zoekt nooit erg lang naar woorden om zijn afkeuring van al wat Russies is uit te drukken. Toch wordt er onderhandeld over een ontmoeting tussen die beiden. Shultz was in Wenen met zijn Russiese collega om er eens over te praten.

In Beiroet geeft de radio na het weerbericht ook vermelding welke buurten men moet vermijden in verband met gevechten die daar gaande zijn. Amerika is een nieuw vredesoffensief voor het Midden Oosten begonnen. Men probeert eens om Israel aan de praat te krijgen met de Palestijnen. Jacob en Ezau staan elkaar nog steeds naar het leven. Shultz (die man reist wat af) zal met de staatshoofden in het Midden Oosten samenkomen om de onderhandelingen aan de gang te krijgen.

De gevangen in Milbrook gingen in hongerstaking en één van hun eisen was voor betere kwaliteit W.C.-papier. En daar kunnen we wel inkomen hè? Een land als Canada dat zo hoog opgeeft over de clausule voor mensenrechten in de grondwet moet de gevangenisbevolking geen schuurpapier geven. Dat is mensenschennis. Ik heb gezegd.

Wat schreef Calvijn?

De heer Antonides stelt mij in C.C. van 3 mei 1985 een vraag over Calvijn. Hier is het antwoord:

De heer A. heeft blijkbaar in de Institutie gelezen dat Calvijn van oordeel is dat "teedere kinderen" het Avondmaal nog niet kunnen begrijpen (Boek IV, Hoofdstuk 16, paragraaf 30). Maar in Boek IV, Hoofdstuk 19, paragraaf 13, schrijft Calvijn dat gelovige kinderen van tien jaar tot het Avondmaal kunnen worden toegelaten. (In de vertaling Sizoo: Deel 3, bladzijden 402 en 528).

Voorts ontgaat het mij wat Mirjam en Aaron (!), die het gezag van Mozes aantastten omdat hij een vrouw van een ander ras genomen had, te maken hebben met de vraag of vrouwen kunnen dienen als diakenen.

Als de schrijver zou menen dat vrouwen (in het algemeen) het gezag van mannen (in het algemeen) aantasten, dan kan ik hem hierin niet volgen. Ik heb wel respect maar geen vrees voor vrouwen in een ambt.

Bastiaan Nederlof, Victoria, BC

Attentie werkgevers:
Hebt u hulp nodig deze zomer?
Waarom neemt u geen student van onze "Job Market" lijst op pagina 15 & 16

Dominee zal het wel weten

Onder de streep

John Van Harmelen

Het was zondagavond.

We waren onder ons, dat wil zeggen: mijn vrouw en ik met onze vier kinderen genoten van een rustige zondagavond. Er werd in ons gezin veel gelezen, af en toe deden we een spelletje. We hadden op die zondag, waarover het in dit stukje onder de streep gaat, nog geen teevee. Dat maakte trouwens in ons gezin op zondag niet veel verschil. Op zondag werd er alleen gekeken en geluisterd naar een kerkdienst en de beroemde 'hymnsing' uit Winnipeg.

Het zal een uur of negen geweest zijn toen de telefoon onze aandacht vroeg.

"Dominee, we zijn hier als gezin bij elkaar en bezig met een bijbelse kruiswoordpuzzel. We moeten beslist een naam hebben van een vrouw uit de bijbel die met een H begint. Eén van onze kinderen zei: laten we dominee even vragen, dominee zal het wel weten! Kunt u ons even helpen?"

Mijn antwoord was: "waarom probeert u niet de naam van de moeder van Manasse, de vrouw (één van de vrouwen) van Hiskia: Hefsiba, de oude spelling is Hephzibah, in de Statenbijbel: Gephzibah."

Het was even stil aan de andere kant van de telefoon, en toen klonk de verheugde stem van de vader: "ja, dominee, dat is de naam die bedoeld wordt, dank u wel voor het antwoord. Ik vind dat u maar goed thuis bent in de Bijbel! u hebt er natuurlijk ook jaren voor gestudeerd! Hartelijk bedankt!"

Het was voor mij niet zo moeilijk om dit antwoord te geven. In Den Haag, waar mijn vrouw presidente was van de meisjesvereniging "Ruth," stond men voor het probleem van splitsing, want in de nieuwe wijk tussen de zuiderkerk en de westduinkerk werd een nieuwe kerk gebouwd — de valkenboschkerk. De nieuwe meisjesvereniging die zou vergaderen in die nieuwe kerk vroeg aan haar dominee (de latere professor) Vollenhoven of hij niet een mooie naam wist voor de nieuwe meisjesvereniging, en prompt antwoordde hij: "waarom noem je die vereniging niet: Hefsiba? (de vrouw van Hiskia, de moeder van Manasse). Die naam betekent: Gij zijt Mijn welgevallen!" En zo kreeg die nieuwe M.V. een passende naam. De dominee wist wel een mooie naam.

Zo kreeg ik ook eens een vraag, die ik nog niet heb kunnen beantwoorden en daar bij moet ik dan de lezers van *Calvinist Contact* maar te hulp roepen.

Iemand zei tegen mij: "Dominee, ik ben een liefhebber van gedichten, en er zit nog steeds in mijn hoofd een gedichtje of een gedicht waarvan ik mij maar vier regels kan herinneren. Misschien kunt u mij helpen, dominées hebben ook altijd heel wat gedichten gelezen. Het vers gaat als volgt:

'k Ben een eenzame jongen uit
de polder
met maar een zes voor
nederlandse taal
ik heb een heel klein kamertje
op zolder
maar als ik bid wordt het een
hemelzaal."

Wel eens gehoord? weleens gelezen? weet u het nog? weet u het vervolg? Als u wilt laat u het mij dan even weten? Mijn adres is nogal gemakkelijk: Rev. J. VanHarmelen, Caesarea, Ontario, L0B 1E0, dat is meer dan genoeg.

'k Kreeg een poosje geleden nog een mooie kaart uit Duitsland: Er stond op geschreven: Pastor John, Caesarea, Canada. Dat was blijkbaar genoeg. Er is ook maar één Caesarea op dit continent!

Toch is het veiliger om Ontario en de zipcode L0B 1E0 niet te vergeten.

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In z'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.

De gedichten van Jaap Kroonenburg

Onwaardig bidden
Als vader voorleest, denk ik aan een vrouw ...
En moeder peinst wat we morgen zullen eten.
Frans heeft in die tijd z'n nagels afgebeten.
En Annie droomt, met ogen groot en blauw ...

Ze droomt nog voort als vader hardop bidt.
En moeder zit met vroom gevouwen handen.
Frans kijkt dan stiekem naar z'n nagelranden.
En ik ... ik die zo vroom aan tafel zit,

als vader bidt, ik denk nog aan die vrouw.
En moeder aan haar dagelijkse zorgen.
En Frans aan 't wachtend spel van morgen.
En Annie droomt, met ogen groot en blauw ...

Haar droom is uit, als vader Amen zegt
en moeder rammelt met de lege borden.
Franks kijkt dan op de klok hoe laat het is geworden.
En ik ... ik bid nog na: O God! wat zijn wij slecht,
wat moet er van ons "vrome" mensen worden!
Breng ons, die zo onwaardig bidden, toch terecht!

Orpa
Ze is besluiteloos en heeft geen vaste keuze.
Ze volgt Naomi naar het vreemd gebied,
maar haar belofte is niets dan een leuze:
haar hart is in de dingen, die ze achterliet.

Ze mint Naomi en ze wil met haar trekken.
Haar lokt het vreemde van het verre land.
Maar Moab blijft haar oude liefde wekken:
ze heeft de schepen achter haar nog niet verbrand.

Ze weifelt en ze weet niet wat ze zal verkiezen.
Nog gaat ze zwijgend achter d'and'ren aan,
maar op de tweesprong blijft ze schreiend staan:
ze wil voor Kanaän haar Moab niet verliezen.

Ze kan de zucht naar Moab niet geheel verdrijven.
De keus van Ruth is voor haar hart te veel.
Ze wil van beide kanten liefst een deel:
ze wil naar Kanaän en toch in Moab blijven.

Aan een moeilijk vertrooster
Je kunt wel gaan ... je hoeft niet meer te komen!
Je praat altijd van zwijgende berusten:
Dat kan geen mens! ... dat doen alleen de bomen,
die naakt en weerloos in de stormwind staan.

Jij hebt een vrouw ... jij kunt wel in je lot berusten!
Mijn bed is leeg ... ik ben ziek en alleen.
Je zegt dat 'k gehoorzaam heb te volgen,
maar ging je zelf die kant gewillig heen?

Je moet niet zo over Gods daden praten!
Denk wat het is, ze stil te ondergaan,
en voel je eens je hart van God verlaten,
kom dan nog even bij mij aan!

Misschien dat we elkaar dan beter kunnen vinden,
dat je mijn schreien beter kunt verstaan.
Misschien ... gaan we dan samen zachtjes zingen:
Wat God doet, is toch welgedaan!

Eén van onze lezers gaf ons een dichtbundeltje getiteld: Zij Hebben Witte Klederen Aan. Het boekje bezat zo'n 50 bladzijden met gedichten van de hand van Jaap Kroonenburg. We herdrukken hier enkele met een inleiding van Ds. J.J. Buskes.

Jaap Kroonenburg werd in 1901 te Overleek in de buurt van Monnikendam geboren. Zijn ouders verloor hij op jeugdige leeftijd. Na de jaren op de lagere school werd hij boerenknecht. Later probeerde hij met een kleine handel de kost te verdienen en trok hij met ket en kar de Streek langs.

Dat is eigenlijk alles wat wij van hem weten. Er is in het leven van Jaap Kroonenburg niets gebeurd, dat iets bijzonders zou mogen heten. Toen hij zestien jaar was, openbaarde zich de ziekte, die hem zijn verdere leven vergezelde totdat hij in 1938 stierf. Hij was toen zeven en dertig jaar oud.

Tot de nood van de mens rekende Jaap Kroonenburg ook de zonde, de verkeerdheid van heel ons bestaan, onze afkeer en onze vervreemding van God.

Ook die nood heeft hij gekend en meer nog dan aan zijn eenzaamheid en zijn ziekte heeft hij aan zijn zonde ervaren, dat wij niet God zoeken, maar dat God ons zoekt. De verzen van Jaap Kroonenburg zijn niet mooi. Ze zijn nuchter en strak als het land van Noord-Holland: Al het overtollige ontbreekt.

Ook al wat naar sentimentaliteit zweemt. De dichter kende de beperktheid van zijn dichterlijk vermogen, maar zijn verzen zijn eerlijk, eenvoudig, sober, niet altijd gaaf, soms onbeholpen en stroef, een enkele keer ruw, maar altijd voor iedereen en direct verstaanbaar. Hij is geen mooiprater. Wij herkennen zijn geluid als waarachtig en zuiver op de innerlijke klank.

J.J. Buskes

Onder het oordeel
Tien jaar geleden heeft hij enig geld ontvreemd.
De cel heeft hem voorgoed daarvan genezen.
Hoewel men sinds die tijd geen kwaad van hem verneemt,
wordt hij nog altijd met de vinger nagewezen.

De schooljeugd scheldt hem stiekem uit voor dief,
de wijven kletsen, dat hij heeft "gezeten."
In d'omgang is men aardig tegen hem en lief,
achter z'n rug ... hij moest eens alles weten!

Door niemand wordt hij eigenlijk vertrouwd
en door de meesten heimelijk gemeden.
Alleen God, die zijn leven heeft doorschouwd,
rekent met nu en niet met het verleden.

God laat niet los
Wij komen U in alle straten tegen.
Uw roepstem klinkt boven ons lachen uit.
En als wij gaan door donk're stegen,
dan schrikken wij van elk geluid.

Wij gaan de lichtpaleizen heim'lijk binnen,
vrezend dat Gij aan de uitgang zult staan.
Met spel en drank verzetten w'onze zinnen,
maar onverwachts kijkt Gij ons aan ...

Wij komen U in alle straten tegen,
op 't onverwachts heeft ons Uw komst verrast.
Er is geen straat, er zijn geen stegen
of Gij ... Gij grijpt mij vast ...

Laster
We wroeten- als een varken in de grond
in elke duist're daad, in elke vuile wond.
We liggen lui in een fauteuil, en schimpen:
Vrouw Jansen zal zich nou wel wat bekrimpen!

O ja? hoe zo? Nou ja ze zeggen dat ...
Vrouw Jansen wordt bespogen en beklad.
En elk pikant detail wordt gretig uitgeplozen.
We lachen heimelijk, en doen alsof we blozen

als vonden we 't een tere, kiese zaak.
Maar onderwijl: we roddelen maar raak
en wroeten als een varken in de grond
bij voorkeur in de vuilste levenswond.

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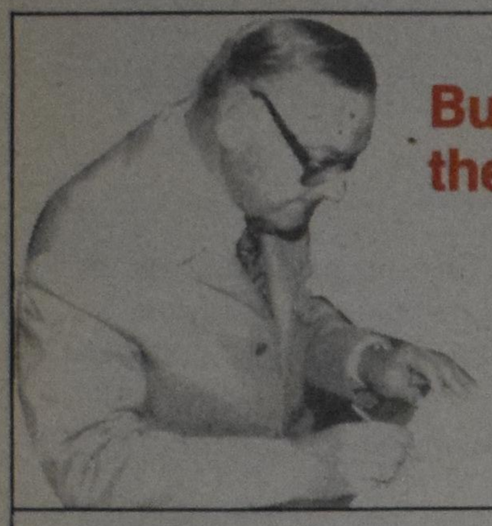
Books



Building on the Rock

Rev. Henry Van Andel

Log and splinter

Or how can you say to your brother: "Let me take the speck out of your eye," when there is the log in your own eye. Matthew 7:4

The meaning of this word cannot be that we are only entitled to admonish a brother or sister when we ourselves are entirely without faults.

If this were true then we could never warn anyone, because we are all sinners. The Bible teaches us that people who have authority have the duty to reprimand and even to punish. Fathers and mothers, teachers and other authorities may do so in spite of the fact that they themselves are not perfect at all.

Moreover, Jesus gave us the known rule of Matthew 18 which speaks of mutual admonition in the church. This means that the task of discipline starts with church members among themselves.

It is, however, of great importance *how* we do this. We can do it in a superior manner, as if we consider ourselves above our brother or sister and also far above his or her sinful way of acting. By pointing to the splinter in the eye of our neighbour we then forget that there is a log in our own eye.

This is not uncommon. Sometimes it happens that a fellow Christian has to fight against a sin which does not cause any temptation in our lives. Then the danger is great that we do not understand his struggle and that we condemn him easily. In such cases we must first realize where the weak spots are in our lives. Perhaps we have to fight a harder struggle on a different front against other sins.

He who knows his own sinful heart always becomes mild and prudent in his judgment of others. If he has to admonish, he will take his position as a co-sinner next to his fellow man or woman. This way he will more readily succeed, than when he treats the other person in a more or less haughty way.

Published posthumously.

Games

Reviewer questions D & D controversy

Playing with Fire, John Weldon and James Bjornstad, Moody Press (R.G. Mitchell Family Books Ltd. in Canada); $6.70, 91 pp. Bert Hielema, Tweed, Ont.

Any idea what "D and D" stands for or "FRP"? I didn't until I received this book. "D and D" stands for "Dungeons and Dragons" which is an FRP — a Fantasy Role Playing game.

The authors of this book — perhaps booklet is a better word because it is only 58 pages of print — warn against this and similar forms of entertainment such as "Tunnels and Trolls" and "Chivalry and Sorcery." According to the authors — who are Christian College teachers — these games are dangerous and can lead to crime, suicide and the occult.

My first reaction, after I had skimmed the booklet, was one of shoulder shrugging, partly because I was turned off somewhat by its male-exclusive language and its preoccupation with and abundant use of the word 'moral' e.g. 'The Bible posits a moral universe.' Actually, the way the game was described intrigued me.

It has been my experience that as soon as I have absorbed a new word or a new concept, I suddenly recognize it again and again. This time too, in several newspapers I noticed references to this "D and D" game, and in one paper the headline "Devil can reach minds of Young" was even stronger than the book's title. So at the first opportunity I set out to investigate. I went to a hobby shop which had an entire shelf with "D and D" material. I could have easily spent a couple of hundred dollars and the store manager told me that some people do just that.

What then is the game?

Basically Dungeons and Dragons is a fantasy role playing game, where, instead of passively reading a story — or watching it — all players shape the story and decide its outcome. In a sense it is an animated discussion between the gameleader, the so-called Dungeon Master (DM) and the players. He describes what is happening to the characters and he — as well as all the players — need to have a good imagination and all require good memories and the ability to be competitive, bold, and quick thinking.

In the game, players adopt character traits — by the role of a dice — including physical strength, dexterity and wisdom. While developing the story line they act out adventures, facing monsters of all sorts and other obstacles. The outcome of each encounter — whether dragons are killed or monsters subdued, whether persons are injured or maimed or even killed — is again decided by dice rolling.

So what we have here is a game where fantasy is given free reign within the bounds of the rules. Killings can be as graphically described and acted out as the fantasy of the players permits it and in this age where all players see an average of ten people killed on TV each day (or is it 100?) most people have no difficulty portraying these scenes.

There is no doubt that D & D games are controversial. According to some sources the 14-year-old boy who killed two children in Orangeville, Ont., was "under the influence" of this game.

So now, after bad books and bad television and bad videotapes, do we now have another source of evil invading society? Is playing D& D like playing with fire? As much as living in the 20th century is playing with fire. A person is often as weak or as strong as the community he or she lives in. If the group he or she is at home with is Christianly oriented and D & D is played, the group will check its development. The same is true when the group is totally secular: then the beginning may lead to unpredictable endings. Or am I being naive? I am sure that if I were to play it with my five 19 + year old kids we would have a great time with it.

Can I recommend this book? With some reservation, yes. Not ever to play D & D but to be aware of its dangers and especially to stimulate the development of Christian Role Playing games based on biblical resources and act out e.g. David's relationships with his sons — his wives (to some degree) — his comrades in arms — his enemies; or Daniel and his friends both in Jerusalem and in Babylon or Judas and the disciples or ... the possibilities are endless. Perhaps call the game S & S: Saints and Sinners.

World Issues

Three South Africans speak

Walking on Thorns, Allan Boesak, Grand Rapids, Mich., Wm. B. Eerdmans, 1984; 65 pp., paper, $3.95 (US).
Bonnhoeffer and South Africa: theology in dialogue, John W. De Gruchy, Grand Rapids, Mich., Wm. B. Eerdmans, 1984, xii; 152 pp., paper, $6.95 (US).
Hope and Suffering, Desmond Mpilo Tutu, Grand Rapids, Mich., Wm. B. Eerdmans, 1984; 189 pp., cloth, $10.95 (US).
Hendrik Hart, Senior Member in Systematic Philosophy, Institute for Christian Studies, Toronto, Ont.

Congratulations to Eerdmans!! Three important books by three prominent South African Christians reflecting their fundamental attitudes to the problems in their country. Required reading for all (Reformed) Christian believers who wish to form their own independent judgment on the race situation in South Africa.

Now that this situation is increasingly in the news again many people do wish to make up their minds on what is actually going on. And usually they have to depend on secondary sources; in many cases either governments (our own or the South African) whose interest in politics conflicts with an interest in truth, or zealously apartheid-opposing outsiders who are often less zealous about similar problems in their own countries.

Here we have the testimony of three witnesses, whose international prominence warrants them a respectful hearing. Boesak is president of the World Alliance of Reformed Churches, Tutu is an Anglican Bishop and winner of the Nobel Peace Prize, De Gruchy is a scholar of religion. All three are deeply committed to the Gospel of Jesus Christ, all three are strong proponents of peaceful solutions to the race problem in South Africa. And these books testify of what they stand for. They also represent a wide spectrum of the racial complexities, viz. the coloured, black and white components of their society.

The three books are written with passion, dignity, and integrity. Boesak's and Tutu's are collections of speeches, sermons, and remarks spoken on various occasions, almost all recent. Dr. Gruchy's is a series of essays composed over the last decade, dealing with the relation of the experience and theology of Dietrich Bonnhoeffer to the experience and theology of South Africa. The former two present mostly spontaneous words spoken from the heart, the latter a slow reflection on the relation of our faith to the South African agony. What they have in common is that they seek the light of the Gospel on the darkness of their situation. And that light makes them speak out clearly, courageously, and insightfully.

The best thing to do is to buy all three books. If you have to make a choice, make it depend on how your needs match what these books provide. Boesak's material is almost all sermons. Tuto's consists of various kinds of material: letters, testimonies to courts, eulogies, sermons, meditations, etc. De Gruchy's book is one single piece around the thoughtof Bonnhoeffer. All of it is very heartily, perhaps even urgently, recommended.

Preachers will find their sermons improve with the reading of Boesak. He understands the meaning of relevant and alive preaching very well. Teachers will find that their students will understand South Africa's Black Christian perspective better when they have read the very simple and readable pieces by Tutu. And all Christians who ponder the relevance of our faith to our cultures will be helped by De Gruchy.

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